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PSYCHIC SCIENCE

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OCTOBER, 1935

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AUTUMN PROGRAMME

SEPTEMBER

20th	Group	Mrs. Brittain	5 p.m.
27th	Group	Miss Jacqueline	5 p.m.

OCTOBER

2nd	Clairvoyance	..	..	..	Mrs. Stella Hughes	..	..	8.15 p.m.
4th	Group	..	..	..	Mrs. Francis Tyler	..	..	5 p.m.
7th	Group	..	..	..	Miss Jacqueline	..	..	3 p.m.
9th	Lecture	..	..	..	Mr. S. O. Cox	..	..	8.15 p.m.
10th	Discussion Tea	..	..	..	Mr. S. De Brath	..	..	4 p.m.
11th	Group	..	..	..	Mrs. Evelyn Thomas	..	..	5 p.m.
14th	Lecture	..	..	..	Mr. Ernest Vickers	..	..	5.30 p.m.
14th	Group	..	..	..	Mrs. Kelland	..	..	3 p.m.
16th	Annual General Meeting of Members followed by Conversazione							8.15 p.m.
18th	Group	..	..	..	Miss Lily Thomas	..	..	5 p.m.
21st	Lecture	..	..	..	Mr. Ernest Vickers	..	..	5.30 p.m.
21st	Group	..	..	..	Mrs. Evelyn Thomas	..	..	3 p.m.
23rd	Clairvoyance	..	..	..	Mrs. Bertha Hirst	..	..	8.15 p.m.
25th	Group	..	..	..	Mr. G. de Beaurepaire	..	..	5 p.m.
28th	Lecture	..	..	..	Mr. Ernest Vickers	..	..	5.30 p.m.
28th	Group	The Rohamah, Rhamah	3 p.m.
30th	Lecture	Mr. J. B. McIndoe	8.15 p.m.

NOVEMBER

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1st	Healing Class	Mr. W. S. Hendry	3 p.m.
4th	Lecture	Mr. Ernest Vickers	5.30 p.m.
4th	Group	Miss Jacqueline	3 p.m.
6th	Lecture	Mr. J. D. Beresford	8.15 p.m.
8th	Group	Mr. Donald Cockersell	5 p.m.
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15th	Group	The Rohamah, Rhamah	5 p.m.
15th	Healing Class	Mr. W. S. Hendry	3 p.m.
18th	Thought Transference	Mrs. Hewat McKenzie	5 p.m.
18th	Group	Mrs. Evelyn Thomas	3 p.m.
20th	Lecture	Countess N. Purtscher- Wydenbruck	8.15 p.m.
22nd	Group	Mrs Bertha Harris	5 p.m.
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29th	Healing Class	Mr. W. S. Hendry	3 p.m.

DECEMBER

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6th	Group	Mr. T. Austin	5 p.m.
6th	Healing Class	Mr. W. S. Hendry	3 p.m.
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13th	Healing Class	Mr. W. S. Hendry	3 p.m.
12th	Discussion Tea	Mrs. Bertha Orton	4 p.m.



MISS NAOMI BACON
TRANCE MEDIUM AT THE COLLEGE

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EDITORIAL NOTES

I was lately told of a lady who went to a Sunday evening service at the request of friends who persuaded her to go because they thought she would be pleasantly surprised and convinced of the truth of Spiritualism. The medium was one of very ordinary powers, and her phenomena were quite genuine, but of a commonplace kind. During one of the "messages," the medium broke off to say to one of her 'controls'—"All right, dearie, I'll attend to you in a minute." This disgusted the enquirer to such an extent that she would never go to any other séance. She complained, with reason, that there was nothing spiritual about the service. Instead of any uplifting reverential matter, one medium gave only very commonplace utterances, which she suspected of being gross fraud. It was certainly such as may be heard at many séances.

Now such facts are a very great shock to persons of refined mind; because they cannot distinguish between the merely psychic and the spiritual. The latter is always uplifting, whether it be healing, instruction, or intimate communication.

But physical mediumship does not depend on moral character, of which we have lately had a painful experience.

The distinction is one of the pressing questions of the day. When we realise that the soul of man, animals, and plants is each a substantial being through which Life forms the material organism, we shall realise how very distinctive are the characteristics of each. "Spirituality" and "Morality," if not quite convertible terms, are at least closely dependent on one another, but the failure to distinguish between psychic and spiritual phenomena is responsible for much confusion of mind,

and also for much rejection of spiritualism. This distinction is seldom realised because the spiritual phenomena are necessarily presented through the psychic. Enquirers are often in a highly sensitive state.

The psychic faculty is independent, or nearly so, of the moral character of the medium. This is specially so with physical mediumship. Every student who can dispassionately examine the records of mediumship can hardly fail to perceive the widest possible differences between the utterances of genuine mediums. They range from the high spirituality of Stainton Moses as given in his automatically-written *Spirit Teachings* to the lowest and most commonplace vapourings of the type "I-am-happy-and-you-must-be-happy."

These banalities result from two causes :

- (1) The fact that many souls, for some not inconsiderable time, are precisely the same characters as they were in this life ; and
- (2) The imperfections of the medium, who is psychic but not spiritual.

As to the first I can give two instances : My own maternal grandfather was a very ordinary mortal, kindly to his family, commercially hard in his office, formal in his religious observances, fond of his glass of port and of good living, entirely unspiritual, distrustful of all foreigners—a typical Victorian in every way. To imagine him "enjoying a felicity when delivered from the burden of the flesh" is an irony on his life. Would it not be absurd to expect of him any spiritual uplift, and was it not equally absurd of the clergyman who endeavoured to console his widow by speaking of her "sainted dead" ?

The second instance I am loth to publish, but I can give some extracts from communications which began in 1916 and have continued ever since. She died in 1913 after an operation from which she did not rally. These communications show the very gradual development on the Other Side.

"When I left you, I had been feeling so well and young. It was a great shock to me. I could not reconcile myself at all ; I was angry, distressed, and wilful, and in great bewilderment. I would not listen to my guide and said (or what was equivalent to saying), I was doing good work ; I must go back . . . I tried to enter my body again. . . . Then a beautiful woman came to me and said

"My child." I bridled at that, but without noticing it, she made me cry with contrition. . . . I was very unhappy, angry and jealous, though repeatedly shown I had no cause to be. . . . I did not actually communicate for some time. . . . and by degrees I accepted my life here. . . . I lamented, oh *how* I lamented not having talked with you, for I had to help those who were quite ignorant by no fault of their own, and my omission troubled me much. . . .

When you first began to communicate, you were not in very good health, and the surroundings not congenial. Your daughter's mind was narrow on this subject, though she was willing to help ; then the whole world being upset by the War, and so many souls thrust over here in blank ignorance and low development, all here were hard put to it to manage everything. I was not allowed to communicate directly as so many males crowded, and not being of the highest development, drew their own crowd of lewd and unrepentant souls, but I did send several messages which for a long time you could not believe, but I believe now you see how our outlook changes. . . . I was shown all your past, not all details, but incidents, or, I should say, the effects for good or ill on your character, and then the future. Forgive me, dear, but it took me some time to give in, but now (1926) I was told that, if I could go away and look at the future with love and sympathy and trust, I should feel the union, never to break again. I am very happy and have no fear now."

This is but a very small part of the experiences of a singularly beautiful soul, distinctly religious in her life and practice. It took thirteen years for her to attain her present state of happiness.

Now as to the defects of mediums. In the first place, not the *words* of the communicator, but his *ideas* are projected, and the translation is made by the medium's subconsciousness. It is therefore useless to expect elevated communications from any medium who has no such ideas in her mind ; the ideas may be projected but they are not received. Again and again I have been told that the communicating mind is not aware how much or how little "gets through." The lady who was revolted by the vulgarity of the medium in the case first quoted above, should have realised the truth of the proverb about silk purses and sow's ears.

There are perfectly genuine *psychic* mediums who are men or women of weak, unstable, and possibly even of a criminal type : there are others whose mediumship keeps its high level

because of their stainless character. Physical mediumship depends on a special constitution and has nothing to do with morality. As well expect wine from the village pump as spiritual communications from such.

My personal friend, A. R. Wallace, told me at a séance reported *verbatim* in *Psychic Science* for July, 1927, as under :

“ When one clothes his mentality in an ectoplasmic medium drawn from—and I do not mean this in any way unkindly—an inferior intellect, it somewhat restricts the transmission of intellectual matter. The same physical vibrations that are used in getting a name can be used for getting a lot of intellectual communications. One must look to the uplift of the human race, not to the satisfying of their curiosity. It is infinitely more important to get in touch with evolved spirits and learn from them—progression. After all, what does one gain from watching an ectoplasmic building-up, which is really only a malformation of God’s work. . . . That is really only for curious people. Also one usually touches only the lowest and most ignorant type of entity. Still, it has its uses.”

* * *

The first Bulletin of the International Institute for Psychical Research has now been published. It is obtainable from 21 Harrington Road, S.W.7, price 2s. 6d. It is by Mr. Hereward Carrington and its subject is Historic Poltergeists, and the Saragossa Ghost, by Dr. Nandor Fodor.

The Bulletin is a masterly and careful compilation of such cases from A.D. 530 to the present day and represents a vast amount of laborious research.

It is one more instance of purely psychic happenings, quite unspiritual in their nature. A full account is given of the “ Phelps case,” which dates from 1850—1851, remarkable for its full documentation.

Mr. Charles Elliott, in an interview with the Rev. E. Phelps, on August 21st, 1851, says :

“ Asked if Dr. Phelps believed the phenomena to be the work of spirits, he replied ; ‘ I have never seen a spirit ; I do not know what a spirit could do if it would. nor what it would do if it could.’ The facts of the phenomena, however are such, and have transpired under such circumstances, as to render the idea of tricks or design and deception wholly inadmissible. The reports in the newspapers have promulgated the idea that these are

merely the tricks of children ; but on many occasions the conditions have been such that there could have been no tricks by children or others. I place no value on any of the messages, and if they are from spirits, they are from evil spirits. . . . I am satisfied that the communications are wholly worthless, in that they are frequently false, contradictory and nonsensical, the spirits frequently accusing each other of lying and constantly inflicting injury on persons and property."

This is an old case, but its observations are applicable to the present day. The case of the "Saragossa Ghost," which spoke from a kitchen chimney six inches in diameter, in Saragossa last year (1934) was reported all over the world. It was thoroughly investigated and it is illustrative of sceptical mentality that it was put down to "unconscious ventriloquism" regardless of the fact that no such phenomenon is known. The Direct Voice is often ascribed to the same mysterious agency.

There are 318 cases quoted with references to their source. Of these 22 were fraudulent, 18 doubtful, and 278 unexplained. Mr. Carrington concludes :

"I frankly admit, of course, that the 'standard of evidence' varies enormously, and is often not high ; such manifestations have frequently taken place in country districts, and many of them in an unscientific age. Nevertheless, the cumulative value of such a mass of material strikes me as remarkably strong—particularly when we take into account the fact that these phenomena have been reported in all parts of the world and that there is great similarity between the accounts thus given."

One clue was given in the case detailed in *Psychic Science* of July, 1935. In that case the disturbing spirit had a definite purpose to effect and the disturbances were to call attention to her desires regarding the disposal of her child. Perhaps if some at least, of the cases recorded had been met by fearless enquiry what the spirit wanted, a solution might have been reached. It will probably take a considerable time before we realise that *all* our acts proceed from the soul (not the spirit) which animates our bodies, we shall also realise that many souls pass over as ignorant, and even malevolent, as they were in earth-life, and the pranks of the poltergeists will cease to mystify or to cause irrational fears.

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DECEPTION IN PSYCHIC PHOTOGRAPHY

PRÉCIS OF LECTURE BY MR. C. P. MACCARTHY

LECTURE GIVEN AT B.C.P.S. ON JUNE 26TH, 1935

NOTE.—Copyright of Lecture and plates is reserved by Mr. C. P. MacCarthy. This lecture on this subject was so good and exhaustive that I feel some difficulty in making a précis of it. To be complete it should contain all the plates he showed. I must be content with ten of the leading phenomena.—EDITOR.

The lecture was in three stages : (1) Mr. MacCarthy showed four photographs which he definitely believes genuine psychic productions, and explained how and why he considers them genuine ; (2) methods of faking ; and (3) how he “ was fortunate enough to be able to thoroughly bamboozle a Committee in Sheffield, members of the Sheffield S.P.R.”

METHOD OF FAKING

This was the main purpose of the lecture.

1. A slide was shown with “ Mumler 1862. U.S.A.” written across it. This was produced by the lecturer writing on the negative with a stick dipped in hyposulphite of soda, producing a clear impression on the negative plate.
2. Another slide showed “ Kate Fox ” written on the wall-paper with sulphate of quinine in dilute sulphuric acid, which forms an invisible fluorescent impression, and reappears on the plate exposed.
3. Plate No. 1 is a double exposure. The occupant of the rather obvious white sheet is Mr. MacCarthy himself. Obviously he must have had previous possession of the plate, and very various “ extras ” could be impressed by this means.
4. A fourth slide was shown with Miss Gracie Fields as an “ extra.” This was taken with an American “ pusher ” instrument, Plate 2. It is an indiarubber tipped metal cylinder which is small enough to be concealed in the hand, and contains a very small positive film of Gracie Fields and a “ pea-bulb ” light connected to an electric battery. When the pusher is pressed on the plate before development

it automatically lights the bulb. The miniature portrait is focussed on the plate. A quarter-second exposure is sufficient.

5. Here is another American method which shows the demand existing in the States for fake instruments. Plate 3 shows a "fake-lens." An ordinary lens, it appears to the superficial observer, but it contains a pivot on which swings a small lens and a miniature portrait (of Greta Garbo in this case). The light that takes the sitter's photograph goes through the front lens, but also through the small concealed lens and projects the miniature portrait on to the plate.

The ectoplasm in this case is not very good, but it is not meant to be good—I am showing fake photographs and wish them to look like fakes at the moment.

"ECTOPLASM"

Psychic "extras" have usually some "ectoplasm" around them, and here are some methods of getting good results.

Plate 4. Cotton wool makes a fairly good "ectoplasm," but it is given away by the little hairs at the edges. True ectoplasm resembles cotton-wool, but it has no hairs, it fades into nothingness.

Slide.—This is cheese-cloth. The lecturer said that he was endeavouring to imitate Hope's results but could find nothing quite satisfactory.

Slide.—This is white clay. It is too stiff, but might be handled so as to look convincing. There are of course no hairs.

Plate 5. This is one of the best, though somewhat waxy. It is made with palm-olive shaving soap. The face is a china doll.

The Lecturer said :

"I have now shown you some photographs which I believe to be genuine. I have shown you some interesting methods of faking. They have all got one drawback—you have either to provide your own camera, your own plates, or to manipulate the plates. You have to prepare the room. The sitter possibly wants 'test conditions.' I have deliberately not mentioned the method by sleight-of-hand substitution. I leave changing the plate and such-like methods aside. I am interested only in scientific procedure. After studying the

subject, I realized that there is a way of putting 'psychic extras' on plates under 'test conditions' stricter than are usually asked, or have been asked, of a medium."

Plate 6. "I therefore wrote the letter of which *Plate 6* is a copy.

"The Sheffield S.P.R. accordingly selected a Committee, composed of Mr. C. L. MacCarthy, my father, Vice-President of the S.S.P.R.; a Spiritualist who is also a Vice-President of the S.S.P.R., who had thirty years of experience of psychical research; a Rector (M.A. Cantab), who is interested in the subject; a professional photographer; and a lady who had experience in psychic photography."

The declared object was:

1. To prove the possibility of fake under 'test conditions.'
2. To show that one can't be too critical of such phenomena.
3. To indicate the increasing scope for fraud with the advancement of science, though not to disprove the possibility of genuine psychic photography.

The plates were bought by the Committee and sealed at the shop; the camera was hired from stock. The test was held in the house of a member of the Committee. Mr. MacCarthy was searched, took off his coat and put on a sweater without pockets, and was handcuffed with police handcuffs. *Plate 7* shows him in this condition. The Committee decided to take the photographs one at a time, develop, and load for the next.

The lady (*slide*) was given precedence. An elderly woman was to be put over her right shoulder. This was a failure.

Mr. C. P. MacCarthy's father came next. Mr. C. P. MacCarthy said, "I suggest you give me somebody I don't know and have never met." Some conversation ensued, and I knew that he was deeply interested in a subaltern who had been killed at Gallipoli. I led him to name that man. *Plate 8*, which he recognized.

The next to sit was the Spiritualist. I said, "I am going to put the face of an elderly woman with grey hair and an oval face over your shoulder." *Slide.*

Then followed the Rector. "I said to him that above his head I would put the face of a man about 35, with a pear-shaped face and a drooping moustache. He said immediately, "If

you can, I think I can recognise it." *Slide*. I have got it in writing that this is his uncle, who has been many years dead. Ben Tillett was chosen because of his family likeness to the Rector." *Plate 9*.

The professional photographer was the next. After a proof that the plates were blank. I said to him, "I am going to give you a very special demonstration. We will all go downstairs, and bring the plate with you." So we trooped downstairs, and I said, "This is going to be the main feature of the programme. Will somebody name a book that everyone should know?" The Bible was suggested. I opened it at the Acts, chapter 17, verse 26. I said, "Somebody give me a really difficult language." After some conversation, Chinese was proposed. *Plate 10*. It was shown to a Chinese laundryman who read it—"All men are of the same blood like you and I." It was also referred to a Chinese missionary who gave the same answer, and quoted the reference.

THE EXPLANATION

Mr. MacCarthy gave no diagram of the instrument he used, for the reason that he does not wish to help fakers.

Briefly it is a small brass instrument about the size of the index finger, somewhat on the lines of the "pusher" described in *Plate 2*, but with a simple arrangement for inserting a miniature previously prepared, and a means for sending a ray of invisible ultra-violet light through it. The focal length of the lens is about 18 inches.

Mr. MacCarthy had not this instrument on him when he was searched, but he had put it where it was easily accessible, and the decision of the Committee in giving long intervals between the photographs gave him ample opportunities for changing the miniatures, even though handcuffed. This preparation of miniature positives is essential to the success of the method, and is the only uncertainty in the process. That involved some rather intricate psychological procedure. It was necessary to get the sitter to suggest someone who would correspond to the miniature previously prepared. I give the details in Mr. MacCarthy's own words.

The photograph of the subaltern. "It was his photograph. My father had forgotten that before this officer sailed for

Gallipoli, he had sent me a photograph of his company. I cut out his portrait and prepared the miniature. I edged my father along, and so induced him to name this man."

The Spiritualist's case. "I went through reams to find someone who resembled the 'elderly woman' proposed. I spent hours and hours on the search. At last I found in an old second-hand book a portrait of Mrs. Gladstone who, though no relation, has a family-likeness to the sitter, cut the head out, and used that."

The Rector's case. "This was another difficult problem. The photograph is of Ben Tillett, and I have actually got it in writing from the Rector that this is an uncle. The mistake is in every way permissible—there is a characteristic likeness."

In regard to the Chinese writing. "I worked that backwards. When you say 'Think of a book that *everybody* will know and *everybody* will have,' the first that will be suggested is the Bible. I was wrong. Somebody said, '*Robinson Crusoe*.' I said, 'No, no, that won't do, everyone has not read it.' Someone said 'The Bible.' I said, 'Well, if you like it that will do.' I happened to know which edition of the Bible was in the house. I got a similar edition. The Bible was brought, and as I had asked for it, it was handed to me. I opened it at the place I had chosen and asked 'Will you have the *first*, or the last verse?' They chose the last verse on the page (v. 26). Then the suggestion of language. Hebrew was named. The Rector said, 'I know Hebrew.' Someone else said 'Chinese.' So that was all right. My previously prepared miniature would suit."

Mr. MacCarthy then showed several slides of photographs taken by infra-red rays, one of a photograph taken by the ultra-violet rays in the dark, gave a description of the eye, and a diagram of the spectrum, showing the infra-red and ultra-violet areas. Mr. MacCarthy said:

"I used ultra-violet, in a special apparatus . . . I simply wished to miss the sensitivity of the eye . . . I just missed it. I had to have small positives, and to get them I took micro-photographs. *Slide.* From a quarter-plate negative I got an exact picture little bigger than a pin's head. I put them in an instrument little larger than my little finger. . . . In the dark room when they were loading the slide, from a distance of 18

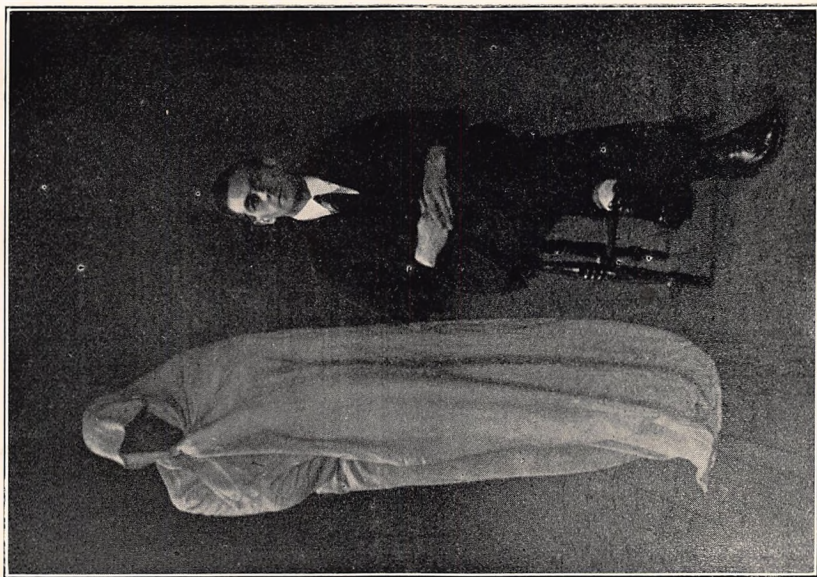


PLATE I

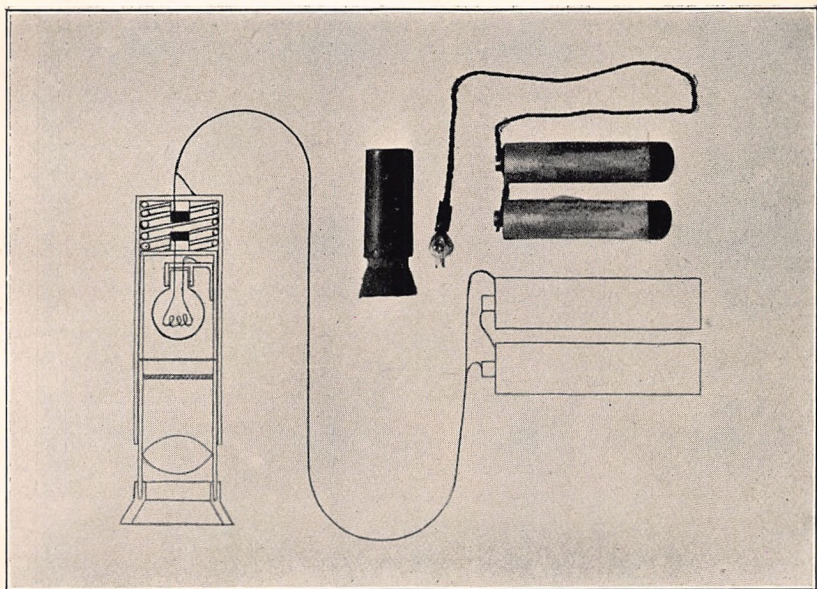


PLATE 2

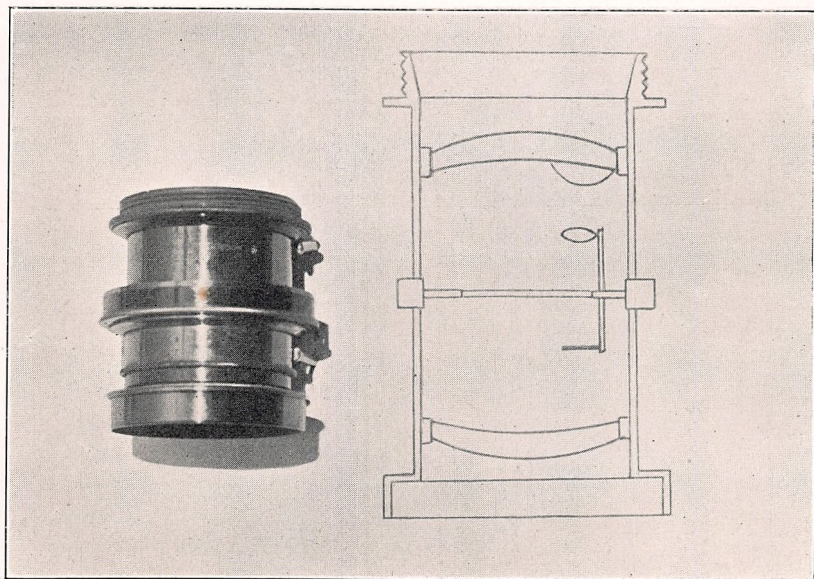


PLATE 3

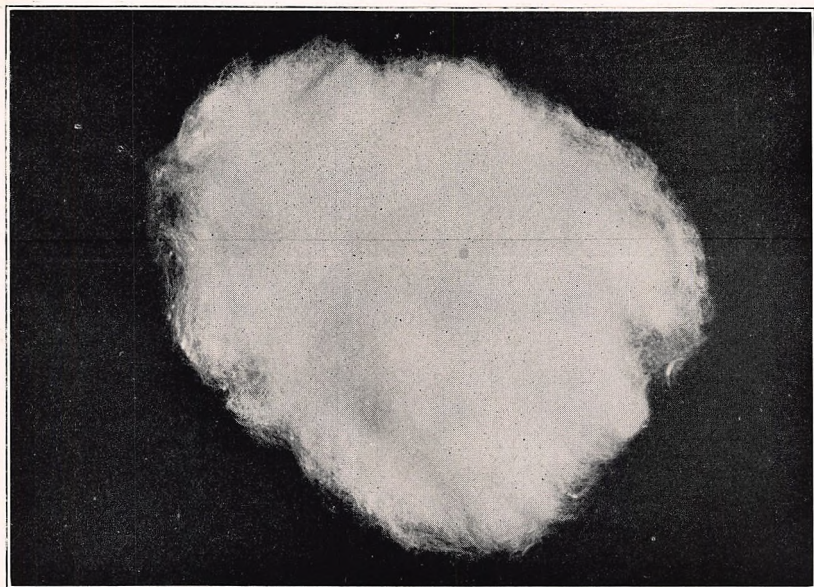


PLATE 4



PLATE 5



PLATE 7

上帝使人類比白從一血中。

PLATE 10



PLATE 9

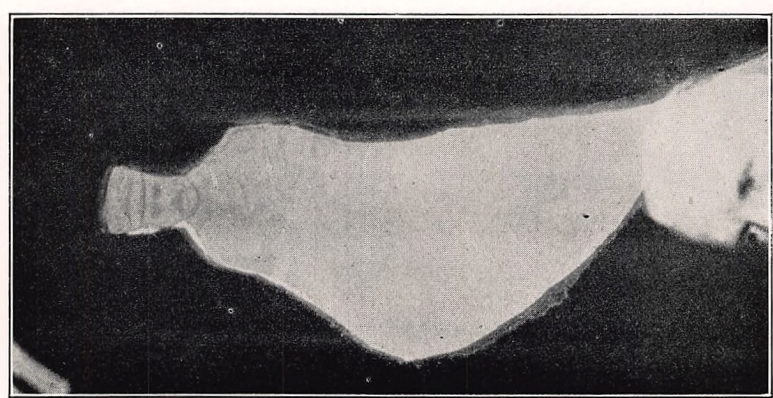
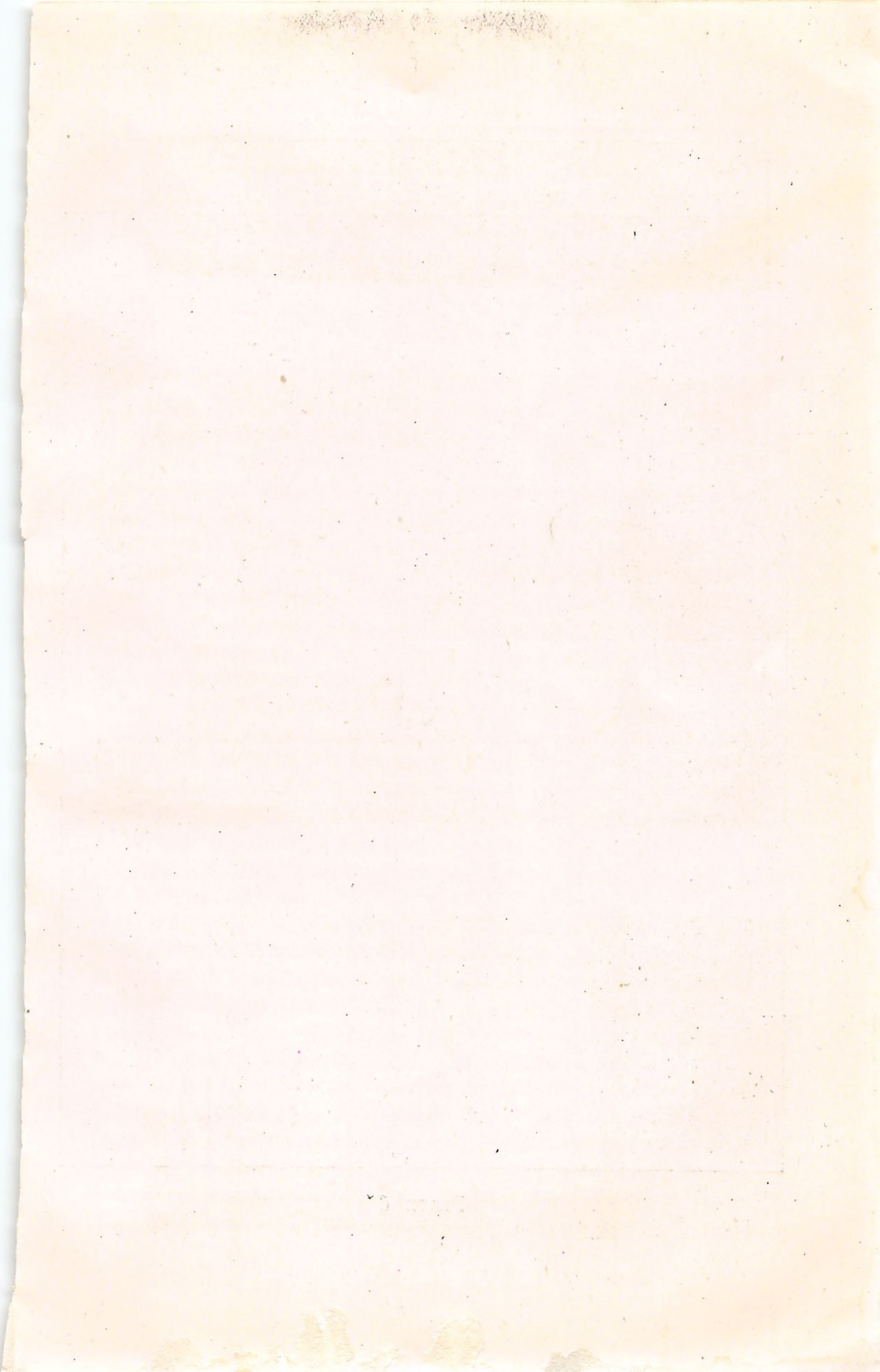


PLATE 8



C. P. MACCARTHY.

15, WILKINSON STREET,
SHEFFIELD 10.

CPM/WH.

May Fifteenth 1934.

Fake Psychic Photographs Under Test Conditions.

I have pleasure in confirming your promise to form a Committee at 70, Clarks Road, Sheffield, at seven o'clock on Friday evening, the eighteenth instant, when I will demonstrate under test conditions Fake Psychic Photography.

There are three main reasons for this demonstration.

- (1)...To prove the possibility of Fake under test conditions.
- (2)...To show you cannot be too critical of such phenomena.
- (3)...To indicate the increasing scope for fraud with the advancement of science - though not to disprove the probability of genuine Spirit Photography.

I guarantee, in the sum of Five Pounds, payable to any recognised Charitable Institution, that no collusion exists, or has existed, or will exist between myself and any other party in connection with this demonstration. That is to say, collusion between myself and any other member of the Committee; between myself and any disincarnate intelligence; between myself and the Photographic Suppliers (who will be chosen by the Committee); or between myself and the Photographic Plate manufacturers.

These "Psychic" Photographs will be projected on to the Plates by scientific means - and I make only one stipulation, which is that no-one shall attempt to trick or mislead me in any way.

inches, I projected half-a-second's exposure on that plate. The small apparatus had two rings, and I slipped it underneath my index finger and pointed it at the plate where I wanted it to go. With years of usage I can see quite well by red light."

Various questions were asked by the audience, and to each of them Mr. MacCarthy gave satisfactory replies. Asked if he were handcuffed all the time, he said he was, but that there is a certain freedom allowed in the handcuffs. Mr. Lethem asked what method is most used in faking? Mr. MacCarthy replied, "I am afraid that the usual method is the poor and uninteresting method of substitution." There were many more questions and answers. A cordial vote of thanks closed the lecture.

EDITOR'S REMARKS

This lecture (copyright) was delivered at Sheffield, and Mr. O. J. Wendlandt wrote the report that was printed in *Light* of Nov. 22nd, 1934 and also in *Psychic Science* of January, 1935. It provoked wide discussion, and it gave no clue to the method used. This is now quite clear. Mr. MacCarthy freely admitted that Mr. Hope had neither the knowledge, the skill, the leisure, the instruments, nor the money, to undertake the long, expensive, and complicated method of preparing the positive miniatures, and for all normal photography, the 'test-conditions' when the medium is excluded from the dark room, those conditions are valid. But in view of the new possibilities, evidently conditions need to be tightened up.

One of them must be to exclude all possibility of the examining Committee being led to make choices which agree with the miniature previously prepared by the faker. I am not surprised that on Mr. Wendlandt's letter a lively discussion should have arisen among those who knew nothing of Mr. MacCarthy's very ingenious and scientific apparatus.



CONCERNING THE DEATH OF INFANTS

BY HELEN ALEXANDRINA DALLAS

The subject of Survival and Communication after death has innumerable side issues and suggests more questions than can be answered with our present knowledge ; but by comparing various experiences we can obtain some light on the above subject.

Fifteen years ago, the writer of this article compiled a little book, in collaboration with the Rev. G. Vale Owen, called *The Nurseries of Heaven* ; as it is out of print it may be desirable to quote from it at some length, as it deals with this matter. It is a question which presses painfully on parents and child lovers. So many happy hopes seem to be blasted when an infant ceases to breathe and a cradle is left empty, or when the child so eagerly expected never breathes at all, and nothing but a marble form witnesses to the life that was hidden.

The result of an enquiry as to the persistence beyond death of these infants was published in the above-mentioned book, the experiences collected and printed seem to lead to certain definite conclusions which may be here summarized.

Since spirit forms the body and not *vice versa*, it is not justifiable to assume that the incident of birth determines the future persistence of the individual. It is indeed absurd to suppose that breathing oxygen can have this result. At what point the embryo becomes the organ of an individual spirit, it is not possible to say, but that it is such an organ long before birth, seems obvious. It may be born prematurely, but sufficiently developed to be reared on earth, or it may not, but it is reasonable to believe that although the infant form may not be strong enough to survive the adventure of birth, the spirit which moulded the form will persist in its etheric body.

The reality of the etheric body need not be enlarged upon here, but it may be assumed that the opinion held by Sir Oliver Lodge and repeatedly stated in his books is correct, that is to say that there is an etheric substantial but *non-material*, body, which accretes to itself matter in the mother's womb and which escapes from matter when the material form dies. The remarkable photographic experiments carried out

by Dr. Watters in California, published in the *A.S.P.R. Journal*, seem to support this opinion.

With this assumption we naturally ask how will the persisting infant acquire experience. Presumably experience in this earthly evolution is of great value and cannot be omitted without loss to the evolving individual. Clairvoyant descriptions (many of which are recorded) indicate that infants who die prematurely before or after birth are seen in connexion with their parents and relations, and this connexion seems to be a means whereby they can learn some at least of the lessons which earth life is intended to teach.

It is impossible in a short space to justify these conclusions, one can only indicate the kind of experiences on which they are based. A few examples may be here given.

A report of the following incident was sent to me in response to my inquiry :

“ My mother had a still-born girl in 1863, I was born the following year. In 1870 she had a boy who lived only five weeks. Needless to say the memory of my baby brother is seldom with me, and I never think of the girl. In about 1912, Mr. Vout Peters gave me a sitting. He described the home of my girlhood in another country, inside and outside, with minutest accuracy, all correct. Then he said that both my parents were in the room, and with them a young man whom I once had seen, but who died very young, he did not seem sure whether he had lived more than a week, and also a young girl who had never lived on earth, but the four seemed connected with each other and with me. I had only met Mr. Vout Peters about half an hour before ; he had only just come from England and knew nothing about me.”

The next incident is printed in Vol. VIII of *Proceedings of the S.P.R.* The report was sent by Mr. Roger Rich after a sitting with Mrs. Piper.

July 17th, 1889. “ Amongst other curious things told me by the Doctor (Dr. Phinuit, the Control) was the following : A child was constantly beside me and in my surroundings. It was attached to me and had much influence over me ; ‘ It is a blood-relation, a sister.’ I denied this to have ever been a fact, for I never had a sister and never heard of one. The answer came : ‘ I know that you were never told of it, the

birth was premature, the child dead, born some years before you were. Go and ask your parents about it.' On questioning an aunt who had always been a member of our family, I learned that such had been the case, and that by the time I came into the world the affair had been forgotten and there had never been a reason for informing me of the circumstances, proving that I had in no way had any intimation of it, and that this communication could not be explained by thought transference."

The following is one more instance :

" In response to your request in last week's *Light*, I am glad to give my experience. Twenty-two years ago I was expecting a baby . . . and earnestly endeavoured by thought and prayer to mould the expected little life. The baby, however, was born dead. It was a great grief to me . . . I have never thought of her as a living entity. She was my 'dream child' that never lived. . . . Last September I went to a medium for the first time. She knew nothing about me. . . . During the course of the sitting she (or her control) asked me if I had a child in spirit life, a child who had been brought up in the spirit world, and never lived on earth at all. I was told she was showing herself. I was deeply interested and thrilled at the unexpected suggestion. . . . Another medium, later on, told my daughter of her spirit sister, saying 'she must have been still-born as she shows no earth garments. When we sit with a medium we are always told of this child.' Later this correspondent adds that she had been told that the little girl and a brother who died in infancy had been 'greatly helped in their development by coming into touch with earth conditions through the power of our love.' "

Mr. Dawson Rogers has recorded the following experience in his valuable autobiography originally published in *Light*. He used to visit an invalid lady, Miss A., to mesmerise her ; this gave her rest and temporary relief from physical pain. This mesmeric sleep seems to have been akin to, or perhaps identical with, hypnotism. Miss A. was evidently what is now called a medium. She described clairvoyantly a vision of children, and on one occasion she said she saw Mr. Rogers's daughter. He replied that this must certainly be a mistake as he had no daughter in the Unseen World. Miss A. held to her

statement, however, and replied : " It is no mistake, she is not only present, but she sends a message to you, ' Tell Father and Mother that I am nearer to them both than if they had kept me until now.' " Mr. Rogers continues : " It then occurred to me that I had really lost a daughter, my first child, who died as she was born, twenty years before, and the thought of whom as living had had no place in my mind." Later on he was told that this daughter would try and communicate with him and her mother if they would sit at a table. The details connected with the communications which occurred are very interesting, but they do not bear on the subject of this article, except that they indicate that the intelligence of the child was not lacking. From that time she was reckoned as a living member of Mr. Rogers' family.

These are only a few samples ; many similar instances might be supplied from which we may infer the persistence of the individualized spirit which has never developed in earthly life. The fact, if it is a fact, has a very practical bearing. It indicates that parental responsibility which certainly begins before birth continues after the death of the infants.

Personality, we know by experience, is developed to a great extent by action and re-action between the ego and other personalities. When a latent personality has been brought into existence by the union of two incarnate beings, under normal conditions that latent personality will at first depend mainly on its parents, who by affection and thought will develop it. If they fail to realize their responsibility, if love and wisdom are lacking, the resources of God's Universe are manifold, and we have no reason to doubt that other methods of development will be found. The majority of parents, however, are not without love for their children, and to some extent, at least, seek to develop them whilst they are on earth ; only rarely, probably, do they realize that they can still do so after they have died ; it is experiences such as those referred to here which lead to this belief, which suggest that by love and thought the interaction between parents and their offspring may be effected and the development of the latent personality may be largely influenced by the active love and thought of those with whom it is most closely allied. The consciousness of self is evolved by the consciousness of relations with the not-self. If the spiritual,

mental bonds are kept intact between parent and child the latter may gradually grow aware of the life and experiences of its parents and learn the lessons which this phase of being is intended to teach by this contact. Such developments may be hindered and long delayed if the parents ignore the young spirit. In this life the results are the same, as we well know ; but until psychic experiences shed light on the subject, the outlook was limited to this phase of existence, and the principle enunciated in the Epistle to the Hebrews, " They apart from us shall not be made perfect " was not grasped.

We have to shift our point of view to look on birth and death (which is a kind of re-birth) from a new angle ; we have to recognize that a spirit that has not materialized is not on that account separated from the influence of those incarnate, or inevitably out of touch with what occurs in this material world. We should seek to learn how the two states are related to each other and by what means we can make that relation closer and more beneficial to those in both conditions. Hitherto, we have assumed too readily that the event of death puts up a shutter ; we are beginning to realize that it is the mentality of mankind that does this, and that it is in our power to change that mentality.

Such a change is not easy to effect. Some will shrink from it because it entails fresh effort, enlarged responsibility, and a deeper sense that no one liveth or dieth to himself alone. We shall gain much by facing facts : those who have cherished faithful memories of those who have passed out of sight, will welcome every bit of evidence that the bonds of love are unbroken ; those who have preferred to try to forget experiences of this sort will discover that memory cannot be tricked in that way ; but that the past is irrevocably linked with the future, and that there is a more permanent significance in life and death than they had imagined.



PRÉCIS OF LECTURE DELIVERED BEFORE THE READING SOCIETY FOR PSYCHICAL INVESTIGATION

BY H. E. YERBURY, M.INST.C.E., M.I.E.E., M.I.MECH.E.

A CRITICAL REVIEW OF PSYCHICAL RESEARCH

The lecturer submitted the result of his 25 years' experience of many phases of psychical research and his deductions thereon, and pleaded for the subject-matter to be put on a more scientific basis.

There are various phenomena of nature which depend upon the interactions of energy and matter, usually called "force," just as physical laws are dependent on time and space. Science in general has been built up of two philosophies, the subjective and the inductive, and which of the two be the greater, none shall say. Scientific investigations are approaching the closer study of the ultimate nature of interaction generally, between subject and object, known as cause and effect, a duality in the unity of experience. The fundamental problem of the internal and external, underlies all science and this appears to embrace a relativity different from matter in its various states, though this internal state underlies all that is evident to our senses. The object of psychical research should be to change the orientation of ideas, for we know that phenomena and appearances are not ultimate realities, and that there are many things and states which cannot yet be brought within the scope of physical laws, as known to the scientific world. The pivotal laws by which life is manifested and worked out, appear to be of absolute and universal application. They are involution, evolution, development, dissolution, and transformation. Life is due to the operation of Spiritual laws acting on matter and not a mechanical outcome of its own interactions. In other words, the function of organisation is not generative but demonstrative. We must discriminate between things which can be generated and things, and states that were pre-existent and can be manifested. We have an analogy here with material things such as an electric current and magnetism. It appears that all

ultra-material states have to be associated with matter before they come within our purview. There are in the human body dynamic and psychic principles of a high order, independent of the organic functions : they pre-exist and survive the body, and the etheric body is now established by scientific evidence. The physiologist and the philosopher see matter, life, and mind in continuous action and recognise the true directing principles which *direct* phenomena which they do not *produce*, and those physical agents which *produce* phenomena which they do not *direct*.

The human body may be deemed to be an electro-magnetic manifestation. We should endeavour to interpret all phenomena observed, by known scientific causes, with our knowledge of psychology and all mental processes, ere we discard physical laws and enter exclusively into the realm of psychical laws which appear to govern the soul and spirit. Instability is the law of organised life for that is only maintained by materials borrowed from outside. It is the differential action of assimilation and destruction which governs the ascending or descending evolution of beings throughout their existence. Dissociation of all matter is continuously taking place, and these atomic dissociations apply to the human body. Matter appears to be inert, but in reality it is a colossal reservoir of intra-atomic energy. It slowly vanishes by the continuous dissociation of its component atoms, and the products constitute substances placed by their properties between ponderable bodies up to the imponderable ether. The auric emanation from *all* matter in a space-and-time atmosphere points to its universal dissociation. This may be likened to a field of force surrounding every conductor of electricity, as electricity is an intermediary substance between matter and ether. The Soul might be defined as an intermediary substance between the body and the spirit, or may be regarded as the clothing of the Spirit. Experimental facts demonstrate that dissociation of matter may be manifested within the organism. The living being has the property of generating a substance analogous to its own, possessing the same form, and every cell possesses the power of constructing a duplicate similar to itself and often of a more rarefied order.

It is suggested that these scientific facts should be borne in

mind in psychical research, and more especially in the study of mediumship and the faculty known as psychometry. Our province is to study the capabilities of matter under the control of Mind. This has been done by many scientists, notably Monsieur Sudre.

He evolved the theory of the ideo-plasticity of matter and energy, which conclusions were endorsed by a representative Congress at Warsaw. It has been truly said that the only fundamental reality is the subconscious mind, as it contains knowledge of the past, and the plan of the future. This mind is not an entity but a function of the Soul. Normally the mind of man can only function in the physical through the integrity of the brain tissue. This is an internal mechanism and brain is not the cause or origin of the mind, in fact, the greater part of the brain is inactive in any mental process. The subconscious mind is a recipient and a recorder and an emitter of thoughts and impressions of all kinds. Telepathy is now a recognised fact. Dr. Adrian has recently been awarded the Royal Society's gold medal for his method of photographing thought. Man, as an electro-magnetic entity, is capable of emitting electrical impulses. These can be transformed into light waves and photographically recorded. The electrical impulses of the brain vary from 10 to 2,000 per second. Their frequency and intensity vary from repose up to mental concentration when impulses attain their maximum. Dr. Adrian has proved that on the long waves emanating from the brain in repose, there was superimposed the thought wave due to physical sensation or mental concentration. This process has its analogy in wireless work, as group waves become perceptible to our senses, but the constituent or component waves are imperceptible. The quantum theory of physics can be usefully employed in the study of mind processes, as we are dealing with waves of energy.

Great difficulties present themselves in attempting to define life or spirit. It may be likened to our conception of ether as we know nothing of its nature. Orthodox science deals only with matter and energy and generally ignores Mind, although happily some of our present-day scientists are now including the operations of Mind in their conceptions of Nature's laws. Physiology and biology cannot answer the question, "What is

life? " We have animism and vitalism under two forms—Unitarian vitalism or the doctrine of the vital forces, and dismembered vitalism, or the doctrine of vital properties. There is a close and complex interaction of mind and matter and an extremely intricate connection and interdependence of physical and super-physical matter and the best we can do is to study evidence of each of them separately and we shall appreciate their cumulative force.

In studying psychic matters we find that separation does not exist. Psychometry gives us evidence of continuity, for all things and states are interconnected and the Universal Spirit is in everything.

Psychometry has revealed that all material objects store up a record of the influences which have surrounded them, and yield them up when there is a recipient attuned to them. Events which to us can only be perceived normally in sequence, would co-exist for a four dimensional being. This means the annihilation of time as giving sequence. Matter and Energy are the realities to us. Space and time are the derived notions. Actually time can only go forward, and in this it differs from space.

As our scientist, Eddington, has said, "Events do not happen, they are there and we meet them on our passage." In short, NOW embraces all time, and HERE embraces all space. Cause and effect should never be confounded, neither should states and entities. Ectoplasm appears to be the basis of all psychic manifestations of the physical order such as the direct voice, materialisations, etc. These phenomena bring into working action, through the physical body some of the latent or potential forces of the spiritual self which we all possess. It should be remembered that a globule of protoplasm is charged with a past, and the accumulated characteristics of past generations in a speck of living protoplasm have no analogy with anything studied in physics. All we can understand is the truth that nobody is capable of creating a speck of living matter, as life can only be created from life. Our province is therefore to study the capabilities of matter in all its forms under the control of mind.

We must have a directing agency and an organising power in the production of all physical manifestations of a psychic

order as it is believed that there is a law universally present in nature, that Spirit and matter never stand isolated and alone, and where consciousness and intelligence exist, the directing faculty is available. A medium is a channel between two states of existence, and as all revelation is made through a human channel it is liable to be affected by human error and prejudice. It is of the utmost importance to research-workers to accept or reject what is given as common sense or reason dictate. The facts included in the word Spiritualism and the actuality of psychic phenomena are beyond dispute, but the implications take different forms, just as, for instance, a proof of life's continuity does not necessarily imply immortality.

Our basic problem is to prove survival after bodily death, and this may be approached from biological and scientific standpoints. The germ-plasm is conditioned and therefore contains within itself a long ancestral past and potentially (subject to conditions) life eternal. One of the constants of the Universe is energy which is always conserved. It is energy of a certain vibratory speed which impresses our senses as matter. We can readily dissociate matter but not energy. If the reality of the Soul be admitted, we are dealing with the life-principle which animates it, and which, like energy, is indestructible and therefore eternal.

Although records are available which seem to prove the fact of survival, we must still regard it as a working hypothesis until such time as we have acquired sufficient cumulative evidence obtained by experienced researchers uninfluenced by emotion, or personal desire, and where the charge of mal-observation is inapplicable.

Sir James Jeans has said, "The new picture of Nature must inevitably involve Mind as well as matter." Wordsworth said the same in other words, "To the solid ground of Nature trusts the Mind which builds for aye." In psychical research, the operations of the mind are our province.

This Author's conclusions may be summed up as follows : There appear to be laws underlying all forms of matter in the mineral, vegetable, animal and human kingdoms. All phenomena are subject to laws, inflexible and immutable, which can be utilised but never contravened. We should collate evidence of this, bringing to bear on the subject, analysis, deduction, and

scientific inference, and where results justify independent investigation, such evidence should be submitted to all provincial research societies in order that a corporate expression of opinion may be formulated after full investigation. Ether-energy is an endowment, and atomic-energy an embodiment. In the mineral kingdom, we see the operation of the law of affinity and the greater law of influx which govern the formation and coalition of an infinitude of atoms. Ascending another step to the vegetable world, we see unconscious mind manifested in the materialisation of cellular forms and vegetable life. Ascending yet another step into the animal world, we see the cells in a more complex form manifesting consciousness commonly known as instinct, or the operation of the subconscious mind. With the human being, we enter on a far higher manifestation of mind, resulting in reason and self consciousness with normal and supernormal faculties, as exemplified with people called 'mediums.'

Cosmic intelligence is behind all evolution. Spirit occupies that infinite and undefinable ocean of being in and from which we all live in our infinitely varied ways. It functions in a state where space and time are two forms of the same thing. We must trace all forms of energy back to the unit energy manifesting itself in the Universal ether as Universal Mind, which is energy directed by consciousness.

We shall there observe the Universe as the expression of the consciousness of God, that consciousness of which every other consciousness is a portion, and every material and Spiritual entity a manifestation.



THE CASE OF T.M.

BY E. B. GIBBES

I would draw the special attention of readers to the communications received by Miss E. B. Gibbes and Miss G. Cummins. Those contained in *The Road to Immortality* purport to be from F. W. H. Myers, who died at Rome, Jan. 17th, 1901. Miss Cummins is well-known as the writer of *The Scripts of Cleophas*, and *Paul in Athens*. Her good faith is unquestionable, and there is further confirmatory evidence. But the actual content of the script is open to criticism. We know that the subconsciousness of the medium always has some effect, often very much, sometimes very little, on the writing.

In the present case, however, the substance of the messages, especially the details on the nature of Man and on its development in the After-life, are so remarkable that I have asked Miss Gibbes to pass these collated scripts through the pages of *Psychic Science*.

If in these scripts we indeed have the experience of a distinguished man of letters on the further side of death, their importance can scarcely be exaggerated. Their inferences, given as fact, though "limited by what I (the control) know, and limited by my own experiences," limited too by our imperfect knowledge of the human *psyche* and by the inadequacy of human language, are in agreement with those of Mr. J. A. Findlay's book *The Edge of the Etheric*, and with many unpublished messages from my own friend in the Unseen. I have been in weekly communication with that friend for sixteen years and many of her predictions of various events have been verified. I have therefore some experience in such matters. To myself, therefore, these seem specially worthy of credence. They are here given as a most interesting light on the conditions of the After-life.

STANLEY DE BRATH (Editor)

A brief reference is made to the case of *T.M.* in the summary of *The Road to Immortality*, page 165. But it seems that a fuller account of the evidential matter contained in these alleged communications, could, with advantage, be placed on record.

Readers of *The Road to Immortality* and the three volumes known collectively as *The Cleophas Scripts*,* may find it of interest to note the contrast in the style of writing and in the subject matter contained in those works when reading the following communications. It should be remembered that these writings are all produced by the same automatist—Miss Geraldine Cummins—and that the method of production is, in the three cases, precisely the same.

**The Scripts of Cleophas, Paul in Athens, The Great Days of Ephesus.*

The record which follows contains a considerable amount of information unknown to Miss Cummins and to myself, which was subsequently verified. *T.M.* was a great friend of my brother-in-law's—whom I will call *Major Forbes*, and he was fairly well acquainted with my sister, *Norah*—wife of *Major Forbes*. Miss Cummins and I knew *T.M.* well by name. He was a contributor to a leading Sunday newspaper and occasionally reviewed books. Miss Cummins was aware of the fact that he lived in the country not far from my sister and brother-in-law, but otherwise he was a complete stranger to us. We knew nothing of his personality or of his affairs. We had, however, seen the announcement of his sudden death in the papers. This occurred three weeks after the death of *Norah*.

Spontaneous reference to *T.M.* was first made by another deceased sister of mine who purported to write through Miss Cummins shortly after the death of *Norah*. This sister, *Evelyn*, had died some years previously. She stated that she came in contact with *Norah* soon after the latter's death and the following is an extract of the conversation which took place between them. For the benefit of the reader, the communication is placed side by side with my comments and verifications.

SCRIPT

(*Evelyn*) (1) Some old friend came to her just as I was talking—a man—who brought her news. She was so surprised to see him. He broke into our conversation.

(*E.B.G.*) What were you talking about?

(2) There was something about a little dog. I know she mentioned a dog. Then, when this other spirit came he took up the point where I left off.

(3) He seemed to be connected with some dog or dogs, for he started by saying, "As the astounding fact is true that I am alive, here, Mrs. Forbes, it may well be that our dogs will follow us."

(*E.B.G.*) What was he like?

COMMENTS

(1) This turned out to be *T.M.* *Norah* would naturally be surprised to see him as he was alive at the time of her death.

(2) This would be quite in order. *N.* and *T.M.* were both devoted to dogs though I was not then aware of this in connection with *T.M.*

(3) *Major F.* told me that he and *T.M.* often discussed the possible survival of animals—a fact unknown to Miss C. and myself.

SCRIPT

(4) He wasn't an old man. He passed out suddenly. I think he was rather grey, but I didn't get his colouring very distinctly. He was not tall by any means, I should say. His mind was very tired. He said he had been pushed too hard lately, that if he had had a rest, he might, not so suddenly, have passed from his body. He seemed to have a lot to do with writing and (5) said he had left a half written article.

(6) He said he had no time to make preparations. He had suddenly found himself looking down at his body. . . .

[*Norah* here communicated and ended with the following remark.]

(N.) (7) I have one more thing to tell especially. . . . Tell Austen that we have met. I mean *T.M.* Tell him he is all right.

(8) Says he saw him at his grave and wanted to say, "cheer up old chap. Don't pull such a long face."

At the next sitting *Norah* again purported to write: after a time, I led the conversation back to *T.M.*

(*E.B.G.*) You mentioned someone else when you were last here.

(*Norah*) (9). Yes. *T.M.* He is here now. Just come. He would like to make your acquaintance.

COMMENTS

(4) *Major Forbes* wrote: "Age about 58. Hair had been red, but, when he died, sandy grey and rather bald. Height 5 ft. 10 ins. He had been much overworked." All unknown to us, though his age may have been mentioned in some paper."

(5) Correct, in so far as he left a half finished *book* a fact unknown to either of us.

(6) Correct.

(7) [i.e., *Major Austen Forbes*.]
[Name written in full and scrawled across the page.]

(8) The death of *T.M.* had been a great shock to my brother-in-law. He was present at his funeral: a fact known to me but not to Miss C. In reference to the quotation, *Major F.* wrote: "Just what I should have expected him to say."

(9) [Name written large and in full.]

SCRIPT

COMMENTS

(10) I will get him to write. . . .

(10) Writing changed to a small neat hand. *Major F.* wrote that *T.M.*'s writing was "small but illegible."

(*T.M.*) I am trying to get my bearings. Strange to use someone else's hand. Excuse me, you are my friend's sister-in-law, aren't you?

(*E.B.G.*) Yes, that is right. Poor chap. He must be very upset still.

(11) Will you tell him that I was right? We do survive whole, not piecemeal.

(*E.B.G.*) He will be delighted to hear from you. He was very cut up at your passing.

(11) *Major F.* wrote: "I remember *T.M.* in a talk we had on the future state, making use of practically these words."

Yes, he is such a good fellow. I was very grateful to him for all his kindness. (12) He understood me. I was rather a queer chap. He knew how I felt about most things.

(12) *Major F.* states: "above reply covers this also. He often said I was one of the few people who understood him and had an insight into the real *T.M.*"

I am very exercised about my wife and family. . . . It is rather a shame mentioning a private worry to you. I am anxious lest they should be badly off. I never thought I should go so suddenly. But I won't burden you with my private affairs. I know they, my wife and family, are very cut up. Will you ask your brother-in-law to keep in touch with them, if he would be so kind? I am sure he will. . . .

I am still rather puzzled as regards the actual events before my decease. I just remember the great darkness swooping down on me like a bird. How close, how suffocating it was. Then at last, there was relief, expansion, a sense of being freed from an intolerable weight. When I came out into a strange clearness, I did not believe that

SCRIPT

COMMENTS

I had died. I said to myself, "Has the bottom slipped out of old England? Or have the laws of gravitation been suspended or so altered that now I am actually taking on the attributes of a bird?" My memory isn't quite the same, at least, so far. It is as if a curtain had been rung down on a play. I know it has all happened, is perhaps, still there in its setting behind that curtain. But I can't quite visualise it. I suppose I am not much older as regards time. There is no Big Ben here. Your sister wishes to speak again. May I pay you another call?

(13) It is strange that we should have had a kind of fleeting acquaintance, hardly that on earth. And that you should be the first to extend the friendly hand."

[My sister *Evelyn* then wrote, and the conversation reverted to *T.M.*]

(*E.B.G.*) Have you seen that man again?

(*Evelyn*) (14) Yes . . . I saw the man vaguely. Didn't he wear glasses in life?

(*E.B.G.*) I don't know.

(15) He seemed worried about his glasses. He had still in his mind the idea of reading and writing. It is hard for the newcomer to get rid of old habits.

(*E.B.G.*) Can you remember any more of that conversation into which he broke and about which you spoke?

(16) He said something about Snap—seemed to be some pet. Snap, I heard it like that.

(17) Anyway, he spoke of dogs and seemed very fond of them.

(13) I have no recollection of ever having met *T.M.*

(14) Correct. Verified later.

(15) His wife stated: "He always worried over his glasses."

(16) Incorrect. The dog's name was "Joss." But the transmission of names often leads to confusion.

(17) Correct.

SCRIPT

COMMENTS

(18) He talked to *Norah* about some dog that had been theirs and then was his. I didn't follow it all.

(19) He was wondering if dogs survived as he had survived. He said it would be most unfair if they didn't.

(20) He is very fond of the country and hated having to work in the city.

(18) Correct. *Major F.* had given *T.M.* a dog which was a pet of theirs. A fact unknown to Miss C.

(19) His wife wrote that "He often said this in life."

(20) Correct.

Major Forbes had told me that he understood that *T.M.*'s will could not be found. At a subsequent sitting I asked *Evelyn* to enquire from him as to its whereabouts. The conversation which she reported had taken place between them, however, showed that *T.M.* was confused. She said that he was in a state of "half-sleep" and had been "groping among his memories." He had apparently no clear recollection of the matter at that moment. I thought no more about it. At the opening of the next sitting, Astor (*Miss Cummins's* guide) suddenly remarked:

SCRIPT

(21) "The man mentioned that paper to me. I gathered from him that it was in some secret drawer, but he is not sure whether it is a legal document. He said something about a bureau of his in some small room. It seemed an effort for him to remember still."

COMMENT

(21) In reference to this remark *Major F.* wrote: "I have no doubt that *T.M.* left the papers he mentioned in the old bureau at which he did all his work. I know exactly where it stood in his small study."

Neither *Miss Cummins* nor I were aware, of course, that he worked at an old bureau in a small room. For all we knew about him he might have sat at an office table in a large London office; and seeing that he was connected with journalism, this would have been the obvious conclusion. But *Mrs. M.* stated that his actual will was in her possession.

At three further sittings *T.M.* purported to speak. The

matter is too long to recount here for there came a communication in the shape of a story. However, in course of conversation the following information was given. *T.M.* was worrying very much about his widow and children. They were left badly off. In order to get some evidence I had asked a few questions. *T.M.* was referring to his family.

SCRIPT

COMMENTS

(*E.B.G.*) You don't tell us how many children you had.

(22) Two children and another.

(22) It was with a certain amount of hesitation that I read out this remark to *T.M.*'s widow. I knew she had two children. I said of course confusion often occurred in communications, and, murmuring that he was evidently "muddled," passed on. *Mrs. M.* quickly broke in, "Oh that is quite right. He was married years ago and had another child." This was known to very few. Certainly not to the automatist or to myself.

(23) Correct.

I never expected to go so soon.

(23) My affairs weren't in order. . . .

(24) If I had not known your brother-in-law, and, also, of course, had the pleasure of meeting you.

(*E.B.G.*) I don't think we ever met.

Surely I met you.

(*E.B.G.*) I don't recollect it.

Yes, at a lunch or something like that, three or four years ago, perhaps, unless I am confusing you with another lady. Weren't you staying with your sister for a few days. (Yes). I remember your face, that is why I think I met you before. I may be mistaken.

(25) I had such a busy life.

(26) Your brother-in-law foregathered with me over dogs.

(27) And also, he was very

(24) I have no recollection of ever meeting *T.M.* So this information could not have been drawn from my mind, nor could I have conveyed it telepathically. Miss C. was aware of the fact that we had not met.

(25) Correct.

(26) Correct. Quite unknown to Miss C. and myself.

(27) Correct. *Major F.* told

SCRIPT	COMMENTS
helpful as regards books, dealing with anything of that kind on one or two occasions.	me <i>T.M.</i> often got him to look through certain sporting books which he [<i>T.M.</i>] had to review. Unknown to me and to Miss C.
(28) By Jove, they did breed good dogs, didn't they?	(28) Correct.
(29) It didn't really pay, I fancy though.	(29) Correct.
(30) Then I remember there was some experiment in bee-keeping, wasn't there? (Yes.)	(30) Correct.
I seem to have heard about that.	
(31) It was a losing game too, like most things of that kind in England.	(31) Correct
Forgive me rambling on like this. I begin to remember things about <i>Austen</i> as I talk to you. Why is that?	
(E.B.G.) Possibly because some of these memories are buried in my subconscious mind and you make contact with them in some way. But it is probably the association of ideas. As you see me, you recall these things just as if you had met me in the ordinary way. Anyhow it is very hard for us to understand how you communicate.	
Yes, how do I write to you now? I am puzzled. I see the words coming on a glass as I think the thought they embody. But now and then wrong words get in and the thought is not always completed just exactly as I think it. I fancy I am a beginner who does not yet understand his apparatus.	

[Owing to illness on the part of Miss Cummins and to other matters occupying her time, (chiefly the writing of a portion of the *Cleophas Scripts*,) there were no sittings for my sisters until March, 1929. A lapse of over 4 months.]

SCRIPT

COMMENTS

(*E.B.G.*) Astor is here. You wish me to call your friends. The one named *T.* is not far off.

(32) Oh well, let him speak.

(*Astor*) Wait.

M. Excuse me. Am I not wanted here?

(*E.B.G.*) Yes, of course. I was so surprised that you came that's all. Please stay and talk for a little while.

It is a pleasure. I am just returned from a meeting with Mrs. Austen Forbes. She is changed, and if I may say so, is in a far happier humour than when she was alive.

(33) I always had the impression that she was very worried, (34) that the little things of life disturbed her too much.

(35) I had a great regard for both Austen Forbes and his wife. . . . (36) Tell him that I often think of the very good times we spent together. (37) And with gratitude of his un-failing kindness and hospitality.

(*E.B.G.*) How are you getting on?

I am happy in my own way. Have you ever known what is called a fisherman's holiday? I am enjoying such a one at present. My new job has not yet come to me.

(38) Like the hunter for trout or salmon who vainly thrashes the water, I vainly thrash what you would call, the void, trying to catch the elusive enigma of life, here and there, in this state and your state. And in hours of quiet contemplation in between, I get back that essential vigour of the soul which was wrenched from me in those

(32) I had not thought of *T.M.* The writing of the name came as a surprise to me.

(33) Correct.

(34) Correct.

(35) Correct.

(36) Correct. They often had long talks together.

(37) This is true of my brother-in-law.

(38) *Major Forbes* writes : "*T.M.* was a keen and good fisherman." Miss C. and I were unaware of this.

SCRIPT

COMMENTS

tortured months before death, and in the after-time when I suddenly apprehended that my soul was living and all those good friends I cared for, my wife, my children, were all dead. I will now salute one who is dead. A living soul sends greetings to your ghostly self. . . .

Being a man of letters *T.M.* put his experiences immediately before and after death, into the form of a story. This was written in easy, flowing language. It was typically journalistic in style and a complete contrast to the *Cleophas Scripts*. It is to be published in *The Occult Review* for December of this year.

Hearing from my brother-in-law that I had received communications purporting to come from her husband, Mrs. *M.* wrote to me asking if she could come to see me. She went through all the matter written on the occasions in question and corroborated most of the details. I have not quoted all of these as they were of a minor character.

The story she described as being "the best thing *T.* had ever done."—"Exactly like him" and in every possible way she expressed her convinced belief that her husband had been speaking through Miss Cummins on the occasions quoted. With reference to the story and the communications which she took away with her, she wrote: "My brother and sister think they are wonderful." Four days later I received the following letter from her:

"DEAR MISS GIBBES,

"I am returning the script with my notes. Several relatives and some of his old friends have read it and they are not very sure that it is *T.* speaking, they say his outlook has changed so. He was the cheerful one, I was the worrier. Mr. *O.* won't have the story is his, as the *style* is all different and the English not clear cut. I see exactly what they mean when it is pointed out to me and compared with his work in life. . . . It is very wonderful and I should like to talk it over with you again some time, but I could not swear to it being *T.*'s, which is really what we want, isn't it? . . ."

Here we are up against the old difficulty. It should be realized that all psychic communications are, to a certain extent, a collaboration between the "living" medium and the "dead" communicator, or control. This has been evidenced to me many times in the various scripts and stories which have been written automatically by Miss Cummins at the dictation of an alleged unseen intelligence. The ideas, plots and messages the communicator intends to convey seem to come from the erstwhile control. But the words which clothe them must, of necessity, be framed in the language found in the brain of the sensitive.

It is true that Mrs. *M.* might have been carried away at first by a sudden fit of enthusiasm, but it is also obvious that she was influenced to change her mind by those who had made no study of psychic phenomena and were unaware of the pitfalls that lie in the paths of students of *Psychical Research*.

For instance, she stated that her husband never used the word "apprehend." This is possible. But it happens to be a word which occasionally occurs in the Cummins scripts when the alleged communicator tries to avoid duplicating a word in the same paragraph. In all the years in which I have been associated with Miss Cummins, I never recollect hearing her use this word in conversation. "Scattered" is another term to which Mrs. *T.M.* took exception. This again, is a word which communicators through Miss Cummins frequently make use of. Mrs. *M.* also complained that her husband's outlook had changed: that in life she was the one who worried. In this case, however, it would seem only natural for even a light-hearted man to worry over the future of his family. Conscious of the fact that he had left his wife and children insufficiently provided for, is it not probable that *T.M.* would be a little less "cheerful" when he found himself in possession of his emotional memories of earth yet unable to help his family in the material sense of the word?

It will be observed that Mrs. *M.* entirely ignores the fact that Miss Cummins's script gave many evidential details which were unknown to either of us, in addition to the long story which at first she so highly praised.

In contrast to the criticisms of Mrs. *M.* I must mention that both *Major Forbes* and his son informed me that they con-

sidered the scripts were written in exactly the style in which *T.M.* expressed himself when on earth. When I sent the first few writings which contained the communications from *Norah* and *Evelyn*, as well as from *T.M.*, to my brother-in-law, he wrote: "Marvellous! The script is the most wonderful thing I have ever read. The personality of everyone is unmistakable. I have read and re-read it many times."

It will be noted that *T.M.* remarks that his "memory isn't quite the same, at least, so far. It is as if a curtain had been rung down on a play. I know it has all happened, is perhaps, still there in its setting behind that curtain. . . ." Mrs. *M.* wrote that this was "not his description." Very well. The normal mind of the automatist is continually thinking out plots for plays or novels. To her it is recreation as well as work. She enjoys it. If, then, this remark is unlike *T.M.*, it may be assumed that some such simile was pictured in Miss Cummins's subconscious mind. Either he made use of it at once as it sufficiently conveyed his meaning, or else the thoughts of the communicator were clothed in the words drawn from the mind of the automatist when the "idea" was suggested to her brain. Either theory indicates collaboration.

This hypothesis is borne out by *T.M.* himself when he says: "I see the words coming on a glass as I think the thought they embody. But now and then wrong words get in and the thought is not always completed just exactly as I think it. I fancy I am a beginner who does not yet understand his apparatus."

In corroboration of the above statement from *T.M.*, it is of interest to quote a passage from the Margaret Veley Scripts published in the *Proceedings of the Society for Psychical Research*, May, 1929, p. 330. M.V. says: "You have got my ideas, but hardly the form that I should have given them."

In this connection, would not the theory of collaboration equally well explain why the communications purporting to come from Margaret Veley failed to be recognised by her relatives? Her niece describes them as being "most unlike her." If Margaret Veley were there at all, it would seem that she was speaking under extreme difficulty due to the fusillade of questions put to her and, under the circumstances, had little chance of expressing her personality.

The whole series of M.V. Scripts is, in my opinion, most remarkable. To have obtained so many correct answers—from whatever source they may have been derived—is, I submit, a wonderful feat alike for automatist and for the alleged communicator. My experience (and I believe that of many others) is that direct questions, especially in relation to names, often causes confused replies and arrests the flow of the conversation ; and the said M.V. should, I think, be complimented for instituting an ingenious method of getting over this difficulty. Perhaps I may be wrong, but my method has invariably been to interrupt a sitting as little as possible except to put the alleged communicator gently on another line if the conversation became rambling, or where a question was necessary. The result has been successful in that the personality and individuality of the unseen intelligence has thus been allowed to develop ; names and other evidential matter then coming through without obstruction.



MY EXPERIENCES OF SAVAGE MAGIC

BY G. B. KIRKLAND, M.R.C.S., L.R.C.P.

(late Govt. Medical Officer, Southern Rhodesia)

Lecture delivered to the Members of the International Institute for Psychical Research on Jan. 18th, 1935 (abbreviated)

MR. CHAIRMAN, LADIES AND GENTLEMEN,

Psychically speaking, we Occidentals are mere children. Despite all the research which is being done and which has been so greatly increased, both in its scientific and popular aspects of late, we are still walking on the very outskirts as it were of the bright country of the immortals.

It is a strange paradox that the further civilisation advances the further, in inverse ratio, psychic knowledge, or rather psychic acceptance, retrogresses.

Africa teems with magic—perhaps that is why it is so often called the Dark Continent.

I intend no disparagement by the use of the word “magic”; after all, the term actually *means* ‘things pertaining to the wise.’

Roughly, one can classify magic—or whatever you prefer to call occult phenomena—into two categories.

First, that which depends upon ocular and cerebral imperfections, where the quickness of the hand deceives the eye, and of this we need not say anything.

There is only one other class of magic—occult, psychic phenomena, or by whatever name it goes—and that is the magic which follows some recondite psychic law. This category is the more interesting, of course, because there is always the glamour of the chase to capture, or at least attempt to identify, what particular occult law is involved. As illustration of what I mean, may I be permitted to recall a personal incident?

A PERSONAL INCIDENT

On one of my trips to Cape Town I was invited to stay with some friends at an address in “Roodebloem,” Stellenbosch way. I disembarked, looked up my notebook where the address was carefully inscribed—No. so and so, Roodebloem,

or "Flower Street" as we would say in English. Yet I told the taximan, for no apparent reason, to drive to Crosby Hall, Three Anchor Bay—a *place I had never heard of in my life*. When I duly arrived, my friends remarked: "So you got our note?" "What note?" I asked. "The note we left you in Roodebloem saying we had just moved here." "Oh," I said; "Yes, of course." They will be puzzled if ever they go back and find that note!

I quote this simple illustration because it involves a psychic law so elementary as to require no explanation. Could we but grasp all psychic phenomena as easily, I feel sure that we would be able before long to discover the working hypothesis which would bind psyche within the confines of an exact science.

Though following the same law, I think the native transference of news is not quite so simply explained. In my case the "rapport" was obvious; in this one it is not so clear.

It is popularly supposed that the instant transferring of news is done by a sort of Morse code drummed out on giant tom-toms. In point of fact, this is all rubbish. Certainly there are tribes which have recourse to the drums, but they are used only on rare and great occasions to send out a *general* call as it were, precisely as we use maroons on Armistice Day.

It is also *perfectly* true that natives can throw their voices for miles, depending on atmospheric conditions for distance, but this is beside the point.

Natives *have* a means beyond all this of transmitting information. Two examples of many which I can call to mind are perhaps interesting.

MYSTERIOUS NEWS TRANSMISSION

If a native has more than one idea in his head, which is often doubtful, the first is always "pousa"—drink, or "doro"—beer. And once he has enough "doro" in his stomach it imparts to his brain the most glorious notion of all—*murder*. It is as though the beer said to its host: "You are now sufficiently drunk; proceed to find an enemy, or make one and kill him," which the inflamed native promptly does most beautifully and scientifically.

One of the victims of a beer-drink murder was brought to my hospital alive, albeit his liver had been neatly split for him.

" Shall I be alive to-morrow ? " asked the boy quite calmly. Death worries most of them not at all ; the fear of death being one of the many curses of civilisation.

I told him it was exceedingly improbable.

" ' Cunjani ' (do you think) there is time to see my family ? " he asked. " I shall ask them to come."

The family—all of them—arrived on foot just before he died.

Now that family lived exactly twenty-eight miles away—there was no voice throwing ; there were no available drums.

You will agree to three things :

- (1) Twenty-eight miles over rough country is at least a nine hour's walk.
- (2) There was no normal way of sending a message.
- (3) And that boy must have possessed a way instantly to transmit news, because the S.O.S. went out after sundown, and the family arrived by dawn !

A further instance. I was sitting in my office one evening, when a native sergeant, who was waiting to take some official reports, suddenly became very excited and cried out : " Inkoos, the Tall One is dead. An elephant has smashed him through the stomach with his trunk."

Now Marefu—the Tall One—was elephant hunting over a hundred miles away. I asked him when this had occurred.

" About sundown," he replied. Now the sun had just set. In fact it could not be long after sunset because I was just then awaiting my usual sundowner, and woe betide Sikispence, the waiter boy, if he were late !

I duly rang up interested parties and informed them. It did not occur to anyone to question the news ; such things are commonplace. The news was, of course, absolutely accurate in every detail.

I once asked a boy what had happened to a certain remittance man no one had seen for months. " On the big water," said the boy, after some deep thought. " His father is dead "—and he was right ! I tell you it is amazing, uncanny ; they can if they wish, get to know anything that any other friend or brother or relation knows.*

* This is, I am informed, the mode of communication in the next phase of our progress. Not that the negro is further advanced than the Western ; but that living nearer to Nature he is, quite unconsciously, more in touch with what is ' occult ' to us. Wild animals have a somewhat similar subconsciousness.—ED.

Believe me, the native knows all about the white man, his crimes and his virtues, and sums him up according to his lights with devastating accuracy.

MURDER BY WITCHCRAFT

In the case of disease, the witch doctor follows the ritual of all other witches the world over, taking something the sufferer wears and planting it on or near or on the property of the victim. The spell is cast and the disease is transferred. Whether this particular spell works or not I have no evidence ; the intention is bad enough in all conscience. But murder by witchcraft *does work*, as you shall hear.

The three which came under my notice are as follows. So well do they work that the law prescribes the most vigorous penalties for the practice.

1. The handshake of death. This is direct murder. The would-be assassin consults the local witch-doctor and is endowed by him with the power to kill his victim by shaking hands with him. He then proceeds in the most friendly way to hold hands. Oh yes, it is "an old African custom," and in the process gives the victim's hand a little shake, gently breaking the news that he will die. The poor fellow then sadly turns away and quietly dies.

2. The second spell of death is strictly orthodox and follows closely the rules laid down for witches the world-over from time immemorial. It is the Curse of Death. In this case, the devil doctor, having been paid his exorbitant fee for so simple a job of work, lights a little fire, wherein certain things are burned. It is the old, old story : " Pour in the sow's blood that hath eaten her nine farrow ; grease that's sweaten from the murderer's gibbet," and so on. The curse is pronounced and the man dies—once he hears of it. " Elementary, my dear Watson."

And yet I have seen perfectly healthy natives squatting in the sun before their huts, dying by inches under the curse.

3. The third that I have actually seen is the *machila* or stretcher of death. In this case, with suitable ceremony, a rough machila of green twigs is made and placed secretly against the victim's door. Once he touches it, or knocks it over, he will pine and die, and be carried to his grave on such a stretcher. This is a fairly cheap spell and not a very good one,

because, forewarned, the victim can break the mud walls of his hut and escape his doom.

One point is most important : that it is always necessary for the victim to know all about the spell in order to make it efficacious. For therein, I think, lies the explanation of the whole thing.

MATERIALISATION OF THE DEAD

What we call materialisations or manifestations of the dead, are very common in Africa. They reach their peak, as it were, in the far away island of Bali, where the family ancestors return to the seat of friendship, and converse with and advise their progeny with the greatest kindness and familiarity. However, we are in Africa now, and apart from the fact that unknown dead—the spirits—walk in innumerable hosts after sundown, these manifestations are largely of the type of those horrible wakes alleged to occur among the nomadic Arab tribes. The earth-bound spirits of dead chiefs return for propitiation ceremonies, make their last depositions, name their successors, and indulge in one glorious beer drink before setting out on the long journey of the soul.

THE CORPSE THAT VANISHED

The day, breathlessly stifling with visible heat rising in waves picturing little images all over the place.

The sky, red and angry with great gathering clouds betokening the coming of the yearly rains.

The country, rock strewn, fire-blackened, dried out. Here and there, dotted about haphazard are low-lying dun-grey granite kopjes. A few miserably poor, dirty and uncared for kraals are scattered. A scratched plot or two bears its meagre crop dried on the stem. Native cattle, their bones shining through the skin, wander apathetically looking for non-existent forage.

Westand amid this scene of desolate aridity, in the sweltering heat upon a black-earth cupped depression in a mound beside a large boulder under which the chief lies buried. Two police boys, my native post mortem boy, a few mangy dogs desultorily scratching fleas or worse. A handful of scrawny natives,

myself—not in the best of tempers after the trying journey, and one little old man, white haired, emaciated beyond belief, whom I, knowing him to be the local doctor of witchcraft, am not at all pleased to see.

He is the thinnest, oldest, and dirtiest living specimen of a naturally dirty people, equipped with "central eating" with only two repulsive fangs being left in the front of his jaws, and these splayed to impossible angles.

Save for an infinitesimal scrap of greasy cloth tied around his middle he is utterly naked. Around his neck are a few beads, some leopards' teeth, a watch case, and what appears to be an old horn snuff-box, while through the pierced lobes of his ears are an odd assortment of bones and a fragment of a pipe.

Now the stage is set I must interpolate a remark. What is about to happen is so incredible that I must crave your indulgence. I can only say that I am neither credulous nor over-imaginative, and am quite hardened by long usage to native magic.

The horrid old man begged me to leave the body till to-morrow. On my refusing, he squats quite unmoved.

For the first time in my life I have difficulty with the boys. They won't touch the body, but after a display of force by my police boys they at last grasp the blanket and heave. It rises and falls again, then with wild yells they clamber out of the grave.

"The body is not there," is the burden of their complaints.

I must admit I was furious at this new insubordination, and ordering a long stick, I investigate.

Now comes the climax. As I probe that blanket-clad form my stick encounters *nothing more than blanket*. I must be crude and say the stench is there. I can *see* the form of the dead man—and yet—the stick probes an air-filled blanket. On the surface I should have perhaps thought it a trick. I might have grabbed the blanket, but six feet down, and my stick denying the evidence of my eyes. Well, I can only remark that the situation was, to say the least of it, awkward. I *had* to have a body, there it certainly was—and yet, there it equally certainly was *not*, if you get my meaning.

I turned to the witch. The old devil-man was squatting

on his hams perfectly motionless, his eyes withdrawn, red, blank, fishlike, uncanny, almost dead in their filmed immobility.

"Where is Chisungu (the chief's name)?" I ask.

"In the grave."

"No."

"Inkoos, I do not know."

"Find it before the sun sleeps, or you will not see it wake again." The old man is quite unmoved.

"Inkoos," he says, "I who am so near to death will seek my brother among the dead."

He then apparently goes to sleep. There is an uncanny silence. Fat greyflies swim lazily in the visible stench above the open grave, guarded solemnly by my police boys, even the dogs cease their eternal scratching. The old wizard's eyes are rolled up that only the backs of them can be seen. Time stands still. Suddenly, the eyes are back again, the old bones creak.

"Cabayana," he says slowly, "Cabayana (I think) the boys are *tajati* (bewitched), my brother's body lies in its grave."

The grave was *exactly* as I had left it. We bring the body up. A great jagged hole in the skull is eloquent. The reburial is completed in record time.

Later we learn that it is the night of the propitiation. The dead chief duly attends the feast, and his murderer is subsequently "found dead."

Here, I think, is as pretty a problem for the psychic investigator as any. I wonder what solution each one of you would present. Think you that the body actually left the grave and returned, at the witch's command, or not? To my mind, the "Nos" have it. To excuse the pun, the nose certainly did, for the smell never left us in peace. I suggest that this is a case of powerful psychic inhibition emanating from the witch whose desire was not so much to protect the dead as the murderer. With that I leave it to you.

THROWING OF THE BONES

Fortune telling is as rife in Africa as it is in the civilised world.

The Nanga uses fibula bones which he flings on the ground, and which according to the fate of the inquirer rises before his eyes. There is the lion bone, the leopard bone and so on, but the crocodile bone spells death.

It is no trick this bone throwing, but a genuine psychic levitation ; how true the predictions may or may not be is another matter. In my own case the dreaded crocodile shook, and rose to stand a second and then fall, and a very close brush with the dark angel was predicted, which duly happened.

Rightly or wrongly, religion is often—and in my opinion too often, connected with psychic phenomena. And to wind up this long talk I will quote two examples—one of horrible perversion under the thin guise of a sacred rite, and the other the world's supremest test of faith.

The earliest history and tradition associates the two, psychic orgies and perversions, with the worship of the fashionable god of the era.

One of the most secret rites of savage Africa to-day is the ritual of the animal dance. I am one of the odd dozen Europeans who have ever seen one of these. And one moonlight moonlight night in a clearing of what home people call "the jungle," I saw the "Nyan na lo Laklass"—the dance of the jackal.

There is a vast amount of literature, mostly medieval, on the subject of lycanthropy, were-wolves, vampires, the great undead, the virgin and goat, and the perversions accompanying such transformations. Mostly we laugh at it, thinking that an age which could try horses and cocks and pigs in courts of law for witchcraft could believe anything. But sometimes, I wonder !

THE JACKAL DANCE

Anyhow, this is what I saw. Men and women stealthily collecting, forming a circle, drinking furiously—drinking, drinking, drinking. The tom-toms are beating that maddening rhythm so impossible to reproduce, so ventriloquial that it seems to come from inside one's head. The beaters glisten with sweat as their bare hands beat with incredible rapidity upon the stretched skin.

In the circle drunken men and women are dancing each in their place faster and faster as the drums' fierce rhythm seeps into their blood, and the beer inflames them.

Then there is a hush as the witch-doctor, in his beads and teeth and jackal tails, begins his amazing dance. No human

unpossessed, could sustain the terrific strain of that dance. I am certain that from that moment he becomes supernormal. Mediumistic if you prefer. Blood and saliva foam from his lips and nostrils. At last he falls in a deep trance. The scream of a hunted jackal echoes through the trees. The drums cease. A shiver runs through the squatting bodies, a little movement as of wind in standing corn. A woman whimpers—like a jackal bitch. A man growls—like a jackal dog. And then it begins. The details are horrible. I can only say that those men and women imitate the actions of jackals with such uncanny accuracy, that one is compelled to believe that they take on the nature, if not the form, of the beast.

Now the climax. Exhausted, the jackal men and women crawl back to their circle to growl and lick their wounds.

The witch-doctor comes out of his trance and dances again, and again falls, this time apparently in the deepest coma. And now a boy and girl leap into the circle to dance. If the imitations of the crowd are uncanny, those of the pair are miraculous. More and more nearly do they resemble the animals they portray until suddenly, before my eyes, two jackals are standing in that ring. One noses the entranced witch-doctor with canine curiosity. Then they leap off and away while I blame my fatigue for a trick of the sight. But was it? I do not know. Perhaps it was a coincidence that I treated a native girl in the district for severe jackal scratches (an unheard of thing). Perhaps! I am not sure.

THE FIRE WALK

The supremest act of faith is, of course, the fire walk, which I have witnessed more than once. It is a curious thing that this test is taken, not by the Christians whose book definitely states that fire will not hurt them, but the Shadrachs, Meshachs and Abednegos of to-day are the followers of all Indian cults.

They dig a pit about sixteen to twenty feet long, four or five feet wide, and pretty deep. In this they lay a nice mixture of wood and charcoal which they burn and burn and burn till at the time of the ceremony the whole mass is literally white hot.

I got as near as I could, about twelve feet off! Now the designates collect by the fire.

First a priest leisurely strolls about in the fire chanting, then he steps into the water at the far end of the pit, and one notices it sizzle and hiss as his feet touch it. And so all go through, they are very human, some rush it, some show fear in the middle of the fiery pilgrimage, some, trembling, walk with assumed nonchalance, one woman actually carried a child through. Some wore flowers which did not even wither. But all go through and none are harmed, none have singed hair or skin or robes.

My friend, Dr. Fodor, assures me that similar immunity to fire has been demonstrated by Mediums ; may be, but only in a very small way. And here are men and women, in no trance, voluntarily walking through a white-hot furnace for faith. Whence comes the psychic protection ? How strong it must be ! It is another pretty problem for the investigator.

But from the little we have been able to discuss, I think there emerges very strongly the fact that the occult is universal. It is the same in Central Africa as in London, and in London as in far away Bali. The only difference is the application. That is always perilous. That, alas, it is not possible to purge—not the psychic or occult—but the practitioners of magic in its lower forms of perversion and evil. Every psychic investigator must agree with me. Amongst savages the reverse side of the picture is more in evidence, but it is an universal truth. One may appropriately end on a note of warning for those who dare to investigate these things. You tread dangerous paths, my friends ; you are handling a greater power than perhaps even you know. Only the completely pure in heart and purpose can gain this kingdom. “ There are more things in heaven and earth. . . ” You all know the quotation. It is very trite, but it is very true.

REMARKS BY THE EDITOR

I have printed this lecture because, incredible as it seems, it is definite and fearless evidence by a medical man.

The transmission of news by supernormal means, which seems to involve unity of related minds, is so well known that comment is needless. “ Murder by witchcraft ” is plainly an application of suggestion. The victim must know of, and believe in, the spell to make it effective. The vanishing corpse

is a more difficult proposition. I can only say that I agree with Dr. Kirkland that the case is one of powerful psychic inhibition ; like the celebrated Rope-trick.

The animal-dance is possibly a phenomenon of the same order.

But the Fire-walk is certainly a fact. It has been testified to by a very large number of perfectly reputable witnesses ; reference to Dr. Fodor's Encyclopædia (p. 138) bears this out. Mrs. de Crespigny has demonstrated Fire immunity in her own person.

But the point of the lecture is given in the last paragraph : Occultism is of the same type as the minds that practise it.

There is now an increasing number of persons who interest themselves in what is called Black Magic. However little they may think it, they are demonstrating the kinship of their own minds with that of the African negro. Novels, such as *The Devil Rides Out* are written for those who take this poisonous and perverted interest. " Satanism " is a crazy cult of the same type. Sane men may wonder in stupefied astonishment that any human beings can devote themselves to such insane practices. Nevertheless, they do : though they might see in Africa whither Black Magic leads. The Lady Nona in her communications to Dr. F. H. Wood, Mus.D., has said :

" Some men on your side with clever brains are lending their intellects to the powers of darkness on this side. Infernal plans for destruction are being pushed forward by evil suggestion from this side. These evil forces cannot be overcome purely by our unaided efforts. The evil is too dense. Were it not for civilization, it would be better to let it destroy itself, and thus burn itself out. Your world is trembling on the brink of terrible disaster, which can be averted only by brotherly love, humanity, and service. . . . Now the danger is coming partly from those who believe, but are rather ignorant of the facts behind Survival. To them it ends in communications from loved ones : *to us it begins there.*"

The large majority of those who attend séances do so from mere curiosity. They like to be mystified, and scarcely begin to realise that all phenomena are merely the manifestation of real unseen powers which may be turned to progress towards the

light or to the abysses of darkness. The alternative between light and darkness is one that we *must* choose, whether we wish to do so or not. The majority of men regard spiritualistic phenomena as illusory, and disdain to recognise or examine them; but there are also many who perceive, as Gladstone did, that the proofs of survival have the most important application to our own personal future and that of Western civilisation.

If, on the one hand, men perceive that the phenomena lead up to the Law of Spiritual Consequence under which empires rise and fall, they will see the principle of mental evolution, and will act in accordance with that truth.*

If, on the other hand, they follow the wandering fires of personal or national ambitions, and live for the desires of the material body only, careless of right and wrong, they will plunge deeper and deeper into the morass, and provoke consequences that will destroy civilization. In Livy's Introduction to the *History of Rome*, there is the passage here following:

"Then as the standard of morality gradually lowers, let the reader follow the decay of the national character, observing how at first it gradually sinks, then slips downwards more and more rapidly, and finally begins to plunge into headlong ruin, until he reaches these days in which we can bear neither our diseases nor their remedies. . . . In these latter days wealth has brought avarice in its train, and the unlimited command of pleasure has created in men a passion for ruining themselves and everything else through self-indulgence and licentiousness."

And the Great Queen, who, after her husband's death, became a spiritualist, said to her Minister—"Tell me that the measures proposed to me are right or wrong, but never tell me that they are expedient."

This was a truly regal attitude of mind—applicable to modern problems which politicians attempt to solve, not by ethical considerations, but by expediency alone, as determined by the votes of a democracy which, even in England, is totally incapable of seeing the real facts on which its verdict is demanded.

* In my book *The Drama of Europe* I have developed this theme to show how history verifies this statement. It is curious how this aspect of history has been neglected, and the results that follow from the neglect.

PSYCHIC PHYSIOLOGY

BY ERNEST VICKERS

The following is a synopsis of a very valuable series of lectures beginning on Monday, October 14th, 5.30 p.m., which appears on the Autumn College Programme, of which it is hoped many will take advantage. Mr. Vickers has practical experience of both mental and physical mediumship and for the first time it is possible to hear what a private scientist who has carefully recorded his sensations has to say of the reaction of mediumship on the physical organs and on the nervous system.

PSYCHIC PHYSIOLOGY

The general accepted definitions of the terms, Psychic, Psychic Research, and Physiology, are as follows :-

Psychic. Pertaining to or connected with the human soul, spirit, or mind.

Psychic Research. A scientific study of the more obscure and unexplained activities of the human spirit or spirits in general.

Physiology. The science that treats of the vital functions of the human body.

Psychic Physiology. Is a combined study of the activities of the human soul, spirit and mind, during its association with the physical body.

In this connection, study and research reveal the following :

1. The effect and reactions produced by the power of mind on the organs and physiological structure.
2. In the case of extreme sensitiveness, known as mediumship, the mind of the medium comes under the power of mind exerted by spirit guides. Contacts in all phases of mediumship are first established in this way.
3. To produce the necessary states in the body of a medium, the mind and brain of a medium, according to the degree of sensitiveness, is influenced by spirit guides either in a state where consciousness is wholly or partially maintained, or during deep trance.

4. Actions are produced on the organs and the physiological structure in general by spirit guides, to establish a flow of force and elements, for use in psychic productions.
5. A study of innervation, and strong stimulation by the nervous system, on the organs and periphery of the body, reveal that the states produced are the means of exuding force and elements from the body of a medium.
6. Actions on the bones, blood, glands, tissue, nerve substance, and all the vital organs, are the means of providing data for continuous and complete study and research in the science of Psychic Physiology.
7. Conclusions are possible of the character of the material exuded and the biological changes produced, during the actions. In this respect, a study of the bony system, blood circulation, organs, nervous system including ganglia, glands and brain is necessary.
8. How psychic force from a medium is withdrawn and used. Under this heading, knowledge on the following is ascertained :—
 - (a) The influence and effect of the power of mind, exerted upon mediums.
 - (b) Exudence and suction.
 - (c) Extraneous forces of suction and attraction, exerted upon the exudence from mediums, viz ; psychic force, ectoplasm, psychoplasm, and gases.
 - (d) The power of mind which spirits exert during the processes of materialisation.
9. That for investigators in psychic research, mediums, medical men and others, it is essential to progress that a study of Psychic Physiology be undertaken.
10. Generally, attention has mainly been concentrated upon research in Psychic Science, but it is claimed that scientific study and research in Psychic Physiology is of equal importance for the well being of the human race, and by progressive research, knowledge made available for future generations.



CONVINCING EVIDENCE OF SURVIVAL

BY MRS. HEWAT MCKENZIE

During the holidays a visitor from one of our Dominions called at the College, and introduced herself to me. It needed no second glance to see in her a woman of character and forcefulness. She told me of her lengthy study of psychic matters from books, adding, "I have had enough of that for the present, what I need now is practical experience, and I want to utilize my visit here to obtain it." Such words are what the leaders of the College wish to hear from those who hunger for personal evidence.

I was able to arrange a sitting for this woman with our trance medium, Miss Naomi Bacon, and advised her to keep herself quiet previous to her sitting, as her powerful personality might hinder the proofs she longed for. The sitting was taken and a few days after, my visitor wrote me a clear account of the result from notes taken at the time; she kindly allows me to make use of these while withholding her name for family reasons, unless I see fit to give it to the Editor or to any responsible person. Here is her account.

"I am a beginner in Spiritualism, having lived for the last twenty years in a remote country. In August at the British College I had my first sitting with an experienced medium. We were entire strangers to each other. Before going into trance she asked if I was a writer as she saw a blue light round my hand. (This is true. I am a writer on historical and political subjects.) When the medium was entranced she became distressed and said my personality was too strong, it seemed to surround her so that she could not tune in with the other side.' She began to tell me about myself, which I did not wish to hear, and referred to many facts in my life and my present position involving some very unusual matters. By degrees she became calmer and to get clearer impressions of others. Two men were described, neither experienced in such communication it appeared, as they kept breaking in on each other. I recognised both clearly. Of the first—the right initial was given, and a reference to his fine forehead

and a particular walk : and that he was a governor of some place, (right) ; he shewed a painted portrait of himself (right) ; Of the second—his initial was given earlier in the séance. He passed over under anesthetic (right) ; indicated his ears with a laugh as a joke (right) ; was a soldier (right) ; asked a peculiar question also laughing, " When we quarrelled which of us used to bring a peace offering ? " This had a definite meaning to me, and the description of his character was also excellent. " He has a particularly rich mentality and there is great comfort in his presence." (right). " He speaks of watching sunsets on a verandah." (right).

" These were followed by a third friend who could not make himself clear until he gave me correct clues, " a short beard," and the sentence, " I gave her some pearls " when I recalled him at once. On going over my notes later I found his initials. My mother identified herself by a long braid of hair (right) it fell to her knees ; mentioned her three children, describing a photo of one correctly ; mentioned my father (dead) and his profession and that he was always doing good (right). I had concentrated before the sitting on the thought of my father and expected to hear from him, but he did not come through. My mother who did, said, " You must be patient with your father, he is often a long way away doing his work." (He was a doctor and the most saintly person I have known). My mother expressed surprise at meeting me. All I received of her was in character.

" C., a brother, was mentioned and his connection with horses (right), and a correct name given, rather an unusual one, of his son.

" An acquaintance, a writer who was a Spiritualist and had passed ten years ago, made herself known. Her name and communication were given with ease as if experienced, a long message which could not have come from any other source. Her appearance was correctly described. In life I used to be faintly amused at the idea that she was a Spiritualist. She ' got back ' at me now by saying she was " amazed to see me at a séance."

" In the many messages I received from these various communicators, were references to places and people showing knowledge of my past and present life. There was also a good

deal I did not understand or recognise, though some has fallen into place since. Since the survival of personality is a crucial point in Spiritualism, I have concentrated on the proofs given me as I consider them very convincing."

We thank the sister for giving us this clear account and congratulate Miss Bacon and her guide on bringing through such satisfactory evidence.



THE FLOWER MEDIUM

BY MRS. HEWAT MCKENZIE

In view of the confession of the Flower Medium, it seems necessary to put on record in "Psychic Science" some facts relating to this mediumship, as articles which honestly supported its complete genuineness appeared in the October, 1934 and January, 1935 issues, dealing with séances held on the College premises.

When in June 1934 Mrs. Champion de Crespigny was invited to examine the manifestations, she arranged for the sittings to be held at the College; no money was given to the medium, nor was any money taken from sitters amongst whom were members and non-members of the College invited personally by Mrs. de Crespigny. The matter was not brought before the College Council, Mrs. de Crespigny preferring to keep it entirely in her own hands at this stage, though members of the Council attended various sittings and discussed these with her. She also invited various researchers to assist her, Professor Fraser-Harris, Lord Charles Hope, and others. The sittings continued almost up to the time of Mrs. de Crespigny's passing, and on my temporary assumption of the duties of Hon. Principal in March, 1935, the continuance of investigation by the Council was raised for the first time.

I had before me data as to suspicious incidents observed during the investigation, of some of which Mrs. de Crespigny was aware, and with which she would have dealt had she survived, which seemed to indicate that on some occasions at least the work of Miss Lewis was not genuine.

Flowers were found in her attaché-case at the College by three witnesses—an hour previously she had refused proper examination of this case. Petals were found on various occasions in the cloakroom where she had gone without a witness, corresponding with those of flowers produced at current séances, and withered stems and leaves and fresh petals were found on the window-sill of the same cloakroom. A reliable detective agency was employed, with Mrs. de Crespigny's cognizance, to follow Miss Lewis for a whole day previous to a séance at the College. After her business

hours, she was seen to visit four different flower shops in the West End and to buy flowers, the colours of which were noted. She was seen manipulating these outside one shop, placing some under her coat and in her case, and the débris left on the pavement was examined. She was followed to the College door and seen to enter. Unfortunately on this occasion she was not taken charge of immediately, her case secured and her coat examined. The flowers produced at this séance corresponded with those described in the detective's report.

An infra-red film was exposed on her on several occasions by a College group; she wore no coat at these times, as she usually did. The light was insufficient for close personal observation and full examination of her person was hindered. The film reveals constant movement of her right hand, as if pushing something from behind. The flowers appear on the left as if oozing out of her skirt band or from the split which had been observed in her bathing costume; an unexplained loop of some kind of material was also noticed in the film and aroused suspicion.

The clairvoyance given by the medium at séances, from "Robin," evoked much interest; the details, names, etc. were amazingly accurate. Some sitters, who had an opportunity of comparing notes on this, observed that these communications had almost invariably reference to telephonic conversations which they had had in their own homes about the date of the séances which they attended; the medium was often aware as to who would be present at séances. An enquiry began as to Miss Lewis's opportunities for acquiring such knowledge. She was known to be in the employment of a City Firm, but what her job was, was not known. The authorities were informed of the suspicions, and observation was made upon her, and on the telephone lines of various persons. She suddenly lost her job, and made much capital out of the story that the Pepper Scandal was responsible for her firm's reduction of staff. She applied to one of the College Council for assistance in securing a job, and told him she was on switch-board work. When he proceeded to make inquiries, her late manager informed him personally of the reasons for her instant dismissal at the request of authoritative persons.

At the request of the Council I interviewed Miss Lewis in

March and told her of the various allegations and of our knowledge of the above, and invited her, in order to re-verify her mediumship, and for Mrs. de Crespigny's sake, to give the College a series of six séances with a friendly group, under conditions made by the Council. She was told that if she required flowers at her séances they would be amply provided, but they must be marked College flowers. She attempted some inadequate excuses in reply to the charges.

I saw her on a second occasion in the presence of Miss Evans, her friend, and Mrs. Hankey, the College Secretary, and again asked her to consider the above proposal. Miss Evans wrote some days later that Miss Lewis would give one séance at the College. This I refused. Meanwhile she was visiting other Societies offering her services. She undertook a contract with the Marylebone Spiritualist Association, and after two exhaustive test sittings, which appeared to satisfy her examiners, broke her contract. Mr. T. Dudley Parsons, the Hon. Principal of the Reading S.P.R. and an experienced lawyer, also states that he has seen the production of flowers, under test conditions. Dr. Fodor says that his searchers found no flowers on the medium, but that nevertheless flowers appeared at the sittings. His full report of the sittings has yet to appear.

I have also a full report of a sitting in a private house on April 13th from Mr. De Brath and Miss Hyde in which they state positively, giving full details, as to the production of 12 roses and 6 sprays of lily-of-the-valley, after the medium had been stripped to the skin and re-clothed in examined garments. All the flowers, produced together, were fresh and unbruised. They certify that the medium never left the room, nor was for one moment out of sight.* I think it well to mention these facts, having no desire to suppress anything. She began to sit here, there and everywhere, often twice a day, and to take money for her services. I have in my possession all the data re above, and much more as to the early history of the medium, and have offered examination of this to persons who are now making themselves responsible for further examination of her mediumship, but my offer has not been accepted. I may say that much

* A later addition to this positive report reveals that two roses were found before the séance hidden in an armchair in which the medium was to be seated. She and Miss Evans had been in the room. (Mr. De Brath was not made aware of this discovery).

information has been supplied spontaneously by persons who have suffered through Miss Lewis. I have letters from a dozen people, heads of Societies and private persons, who have discovered flowers in her attaché case on their premises; on one occasion a pineapple was seen by three responsible persons; this was produced afterwards as an "apport."

She has seemingly always been gifted with a romantic imagination, to put it mildly, and some of her imaginative ventures have had sorry outcomes both for herself and others. She apparently came to a knowledge of spiritualism in 1931, and this gave her new ground to work upon. It will be remembered that no one, unless Miss Evans, knew anything about her when she was introduced to the College. She had boasted, however, to one of her hosts, that she belonged to some occult society, and that sleight-of-hand was prominent in the instruction received in order that the "members might protect themselves." From what? This may only be another fairy tale like so much else that issues from her lips and has been accepted at face-value by her friends. In any case what has anyone working amongst spiritualists, and postulating a saint as a guide, to do with sleight-of-hand?

Her "doctor" father guiding from the other side, is a myth; her father is alive. I have evidence as to the origin of "Robin" in a very simple story, and Saint Thérèse of Lisieux is little likely, if she wishes an earth contact, to use an instrument of this calibre. Some of the statements accepted about the mediumship are likely to pass into legends and to prevent this, a few plain words may be of use to our readers. We may all be mistaken at times in the investigation of the delicate forces of mediumship, but we must seek and find the truth regarding these at all cost.

Marks of burning. Professor Fraser-Harris was accused of producing such marks on her skin by touching her when in trance. This accusation has been repeated against the Professor *ad nauseam* wherever Miss Lewis has held sittings, causing him much annoyance. In a letter to "Light" of August 29th, he has made it clear on what slender foundation this rests, and suggests how such marks could be artificially produced. It made a good story to tell, however, to prevent other people from touching her.

Flowers out of season. A Colchicum, (autumn crocus) and forget-me-nots were produced on one occasion and claimed to be impossible to find at that season. Both were found growing freely in private gardens and public parks at the time.

Other Plane Flowers, or Heavenly Creations. "Sister Thérèse" claimed that the roses were from spirit planes, and not apports. They have been duplicated on many occasions by flowers bought in the open street. The usual rose was the well-known "Butterfly" which is largely grown for commercial purposes. On one occasion a green fly was found on a rose examined by a sitter, and shown to others. On other occasions "rust" has been found on the flowers. If apports had been suggested these features might have been accepted.

Dew has been claimed as the origin of the moisture so frequently found on the roses. It has been pointed out that dew is not only caught on outside leaves but within the rose; this moisture was superficial, and on occasions had an unpleasant odour.

The *sealing* of the stem-ends was described as a non-mundane peculiarity. It is a common commercial practice, to preserve the freshness of flowers!

Thornless roses. There are thornless roses on the market, and their suitability for concealment is evident; it is also easy to remove thorns if necessary.

To give Miss Lewis the benefit of anything that can be said in favour of her mediumship, I would note that she sat in good light with persons close to her on either hand, scrutinizing her closely, and that she submitted to a degree of previous search of her person. The latter was usually vitiated by the alleged on-coming of trance, by nausea and sickness, and by the use of a towel which became an object of grave suspicion. The room in which she was examined and to which she had free access was not always subject to the strict observation necessary. She often escaped out of the hands of her examiners to the cloakroom without being kept under observation, when otherwise the search was said to be satisfactory, so defeating the aims of her examiners.

One investigator supplies me with data of occurrences which need further explanation. On July 19, 1934, he sat in a group at the College, on her left side. "The medium

lent forward and her hands disappeared from view for a time. She then sat upright and placed her hands on her knees, when I noticed a rough, greyish convex mass in which there was movement, suggesting a heaving rubber sponge, in the midst of which I could see leaves and flowers which seemed to form as the mass vanished. I did not speak of what I saw at the moment, but several other sitters, among them Mrs. de Crespigny on her right, mentioned the appearance independently; others did not see this.

"On July 28th, I saw the 'greyness' again; my notes read:- 'The greyish mass was visible as before.' My recollection is that it was more mist-like and did not seem to be in movement. I thought I heard rustling as of leaves in a faint breeze and I saw leaves and rose buds in the mist. I spoke of this after the séance, and Dr. Coulthard and Miss Tom-Gallon said they too had seen it.

"On August 27th, I saw this appearance again, and it was the least distinct of the three occasions. One sitter said he saw 'points of light' in the greyness as the flowers were 'coming.'

"On September 3rd, I have an independent report from a person who sat next her that he saw the 'greyness.' I did not on this occasion as I was not so near her."

If anyone can add to these observations of such an appearance I shall be glad to hear from them.

Lights have been observed during some dark séances. These when examined by experts, by the spectroscope, corresponded with the spectrum of the light given by a small electric torch. At the source of the light was observed what appeared to be the filament of an ordinary pocket lamp electric bulb, and that Miss Lewis carried such an article is confirmed from another source. Does this provide an explanation of the above 'points of light?'

It would have been a great pleasure if we could have endorsed genuine mediumship of so remarkable a nature, but instead we find ourselves faced with prevarication and deceit, of a peculiarly distasteful kind, against devoted friends, who, accepting Miss Lewis's story of her wonders, gave her the utmost trust.

A new group of workers have now taken her in charge, and it is said that she will submit to tests by an Oxford Society :

this remains to be seen. A promise had been given to the Institute for Psychical Research to continue the examination begun there by Dr. Nandor Fodor. It has now been intimated to him that further sittings under 'dangerous test conditions' will not be given until Hilda Lewis proves herself a bona-fide medium !

Some hazard that this girl is a pathological case, and deserving of our pity ; that she really has genuine psychic powers, but "provides" in case of failure. But this does not explain why she had any need to "provide," not only since last March as suggested when she began to take money for séances, but while she was in a job, and receiving the devoted and loving interest of our late Hon. Principal. It is my considered opinion, in view of all the facts I have before me, that psychic students waste their time on such uncertain cases.

NOTES BY THE WAY

The Autumn syllabus is now in the hands of members and has many interesting features, including an excellent Wednesday evening programme with lectures by well-known speakers and demonstrations by able mediums. Members are particularly invited to bring their friends to these as an introduction to the College and its facilities.

* * * *

The course of class Lectures by Mr. Ernest Vickers which begins on October 14th, is particularly valuable to all experienced students and workers, who may wish for insight on mediumistic processes affecting body and mind by one who has himself experienced such. The College invites members and workers from other Societies to benefit by this course.

* * * *

To assist members of the College, and their friends, Mr. G. P. Sharplin has agreed to conduct a Healing Clinic once a week, when diagnosis will be given by his control "Chang." For the benefit of those who are in business during the day, Tuesday evening has been selected, from 8 to 9 p.m. at the College. Mr. Sharplin has been attached solely to the College for nearly ten years and we cannot speak too highly of his excellent work, which is always done so quietly that many people who visit the College regularly have little knowledge of his valuable service.

Mr. Hendry's excellent Healing and Instruction afternoon classes are again available to members.

The work of "Abdul Latif," through the trance mediumship of Miss Francis, is always in constant demand, and the diagnosis given is of proved value.

Mrs. Vaughan's "Doctor" control is also distinguished by the correctness of diagnosis of illness given through this mediumship, and we would remind our readers of all these excellent contacts made through supernatural gifts, and which are available regularly at the College.

* * * *

We are glad to introduce to members a new trance medium, Mrs. John Richardson, who has developed her psychic gifts at home and at the College for a period. Her work was very well known and appreciated by Mrs. de Crespigny, and we welcome her on our staff, and trust that members will take the opportunity of sitting with her.

* * * *

Friends of Mrs. Mason will regret to hear that she is still very unwell. She is undergoing special treatment, which we hope will

restore her to health and strength, that she may be able to continue her esteemed work.

* * * *

Miss Naomi Bacon, whose work is widely known, and Mrs. Fairclough, a newer trance medium to many, have given much excellent work during the Summer term, when others have had to be absent, and continue their service.

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A visit is expected in the Autumn from Mrs. Murphey Lydy, the U.S.A. voice medium. If this transpires, there will be much demand for opportunities to experience her gift, and early application should be made.

* * * *

We note the passing of Mr. Henry Blackwell, one of the first members of the College ; his special interest lay in establishing proof of psychic photography, for which he had sought both in the United States and at home with all available mediums. He had an extensive collection of photographs with "extras," and a valuable Library containing many rare early works on Spiritualism.

* * * *

The death of Mr. Edward Randall, a lawyer, of Buffalo, U.S.A., the author of *The Dead have never Died* and other works, is also reported. His first book was a notable account of his experience through a private voice medium, Mrs. Emily French, in his own home. Later he devoted his efforts to rescue work among degraded spirits, and many strange stories are told of the work accomplished by his group.

* * * *

Richard Dimsdale Stocker, one of our valued friends and speakers, passed after a brief illness in July. His teaching had a rare illuminative quality which sought to appreciate the possibilities of man's own soul in co-operation with the Unseen. In earlier life he had given many years attention to psychic investigation, then his work took him to the Ethical Church and to the New Thought Movement, of which he was President, but he gave regular service during the last few years on many of the chief Spiritualistic platforms, and was a welcome speaker at the College.

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During the holidays the Library has been overhauled and re-organized, and we are grateful for help given in this big task by Mrs. Elizabeth Ford, Countess Hamilton, Miss Hine, and others. The Library is used so freely by members that it is well worth keeping up-to-date. New books are regularly added. We are always glad to receive gifts of worth-while books, new or old, from members, bearing on Psychic Science. We discover that a number of valu-

able books are missing from our shelves, and if any members have by inadvertence overlooked the return of these, will they return them now, otherwise the College is put to the cost of replacing these.

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Dr. Alexander Cannon, M.D., has most kindly loaned the College a Psychograph, an instrument which he has invented for Thought Recording. This is accomplished by the registration of the breathing processes of the subject, and it is hoped to make some interesting experiments.

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We note that Mr. C. V. Herbert has been appointed Research Student at the Society for Psychical Research following Mr. Theodore Besterman's retirement. Mr. Herbert has been associated with a group making experiments at the College, and is a sincere and painstaking worker with a sympathetic understanding of Psychical Research. We congratulate him and the Society on his appointment.

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The College has been asked by Lady Doyle to house the Library and noteworthy Museum exhibits which were collected by the late Sir Arthur Conan Doyle, and were formerly shown at the Psychic Bookshop. These will soon be at Queen's Gate and may be of interest to many who have not had an opportunity to examine them.

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Our contemporary, the *London Forum*, reverts to its old name *The Occult Review* in the October issue, and becomes a quarterly instead of a monthly. It seemed a great mistake to us to lose such a valuable selling title as the latter, and we are glad to see this change. The Editorial tendency recently has been to belittle the excellent spade-work of Spiritualism, from supporters of which large numbers of readers might be drawn, and perhaps in the new arrangements this may also be remedied.

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Gifts of flowers for the College public and séance rooms are always welcomed, and the Secretary and her staff would be grateful for regular volunteer assistance for the Library and extra secretarial work.

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The flat at 15, Queen's Gate, which has been let for five years, is now vacant. It is an exceptionally charming flat, and we are anxious to let it to someone sympathetic to our subject. If any member is interested, particulars may be obtained from the Secretary.

The English contingent of the fifth International Congress at Oslo, at which 15 countries were represented, included Dr. Nandor Fodor, and several representatives of the Society for Psychical Research, and the Congress seems to have been a valuable occasion. Dr. Fodor showed the Mrs. Bullock transfiguration film taken at the Institute.

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A letter has been received by the Editor from Professor Harold Cummins, written in his usual courteous style on The Margery Thumb-print Case. The accompanying MSS. is too bulky for insertion in this issue but we hope to comment on it in the next. It is quiet and convincing and emphasizes his previous convictions.

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"The Immortal Garden" by H. C. G. Stevens, at the Playhouse should be supported by all our readers in London. The well-known actor Mr. C. V. France, takes the leading part. This charming and tenderly conceived drama presents the transition from life to the after-life conditions in an arresting way. It is from the point of view of psychic knowledge an adequate representation, and those who remember "To meet the King" by the same author, as presented by Miss Sybil Thorndike, will not be disappointed in this. It has also the advantage of giving a natural picture of the survival of the soul to those who have no knowledge of psychic realities. We hope the play may have a good run.

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BOOK REVIEWS

MODERN MYSTICS

By Sir Francis Younghusband, K.C.S.I. Murray.

Those who wish to find in Spiritualism not merely a series of inexplicable wonders, but a principle of guidance to some understanding of the entrancing spectacle of Creation, will be grateful to Sir Francis for this book which explains the essentials of the identity that prevails among those who are called "Mystics."

In every age and in all lands there have from time to time been those who have been so penetrated with wonder at the omnipresence of Creative Life that they have so longed to get into touch with the Divine Mind that they have seemed to their fellows little short of insane but have nevertheless produced an enormous effect upon them.

Anyone who has read Maurice Maeterlinck's *L'Intelligence des Fleurs*, and has realised the supreme Intelligence which has devised the infinite resourcefulness manifested in the fertilisation of these beautiful things, will have been amazed that such intelligence should be ascribed to plants rather than to the Life that makes them. Not less amazing is the manifestation of the same Intelligence in the human world, an Intelligence which is as much superior to human faculty as it is to the floral mechanism. This in itself is sufficient explanation of the origin of the mystic quest.

Sir Francis opens his subject by an analysis of the life of Hindu and Moslem mystics, and he shows that each of these represents to himself the action of the One single Creative Power under the religious symbolism to which the percipient has been accustomed by his mental environment. So long as we imagine that each variety of mystics is bearing witness to the sufficiency of Hindu, Moslem, Catholic, or Protestant theology, we shall miss the significance of Mysticism, and shall be adopting, consciously or not, the attitude of the French student who said, "*Je tiens que quand on ne comprend pas une chose, c'est qu'elle ne signifie rien.*"

Sir Francis tells us that mystics "are not necessarily better, or more heroic, or more saintly than many of their fellows who have never been favoured with such an experience, though they are always men and women who have set their affections on things above, on the higher things of the Spirit, and have striven and suffered and sacrificed in order to attain their goal (p. 5). And also it "will be found that it was through these tremendous emotional experiences, and as a result of their purging and purifying effects, that the mystics were able to reach that abiding serenity which can only come from complete spiritual satisfaction of the whole self."

I can remember the old mystic, Sri Bhaskeranand, in the garden of the Rajah of Benares, who, after telling me his message, divided an orange into three parts for my wife, himself and for me. I asked him, "Pundit-ji, what about your caste, eating with Europeans?" He replied, "Sahib, the lovers of Wisdom have but one caste, eat the

fruit of the world and praise God." Hindu, Buddhist, Moslem, and Christian mystics, all alike, reach the same tolerance, the same charity, the same desire for permanent truth, each under his own mode of expression ; and this is the reason why a strong sane mind can see how the mystics—some ascetics with no possessions but a yellow robe and a begging bowl, some married and living in the world, some prominent, and some retired—can each and all attain the same enlightenment. This is far from being the case with ordinary men : Ireland and Lahore prove it ; the conflicts of fanatical Catholics, Protestants, Sikhs and Moslems are very far removed from the peace and tolerance of the mystic mind.

In another important section of human practice, Mystics vary. To Ramakrishna women and wealth were the twin roots of all evil. In the Roman Catholic Church celibacy is encouraged and virginity is held up as an object of adoration : St. Thérèse took the vow of celibacy. Evan Roberts was, in fact, unmarried. On the other hand the Bab was married and had a son. Keshub Chander Sen was married and had several children. And the authoress of *The Golden Fountain*—the society-lady referred to by Sir Francis—was not only married, but stated explicitly that there was nothing in the married state or in any of its functions to harm the highest life. That mystic enlightenment is always the same under the most diverse forms, practical and intellectual is perhaps the strongest argument for its verity ; for that a Hindu brahman, a Moslem Shiah, a Welsh miner, a Carmelite nun, an English married lady, and a hundred religious mystics, each in their various degrees should all reach the self-same appreciation of the wonder and glory of the Creative Love is in point of fact the most remarkable testimony to the Reality that underlies all that we see and touch, in this material world.

The book is one which deserves the closest reading by spiritualists, who may gather from it a view of the larger Spiritualism which, while using the religious forms in which a man has been brought up, yet shows that there is a transcendent Verity behind them all, and this is only manifest to those who are mystically inclined. This, when it penetrates the mass of mankind, and is allied with scientific knowledge, will transform this present world into the image of the Kingdom of God.

S. De B.

THE SILENT VOICE
G. Bell & Sons, 1935

This is an entirely mystical book. It will be appreciated only by those who have advanced along the mystical path which takes all utterances as symbolical and recognise words as faint symbols when speaking of transcendent realities.

To many it will seem outrageous in its terms and yet even the average mind will find much that is in harmony with some of the deepest scientific teaching of the day.

For instance, take the quotations here following :

"The Spirit of Time is the Eternity of God, and the Spirit

of Space is the Infinity of God. Take Me and Space as interchangeable ideas. The principle of Space is Mind."

"When I was a child, I spake as a child, etc. The then conditions were as needful for development as Time and Space are to you now, real and vital; but with growth their unreality and unreliability were recognised and so cast off. The same will it be with man as he develops, when he understands with the spirit's understanding which is far in advance of the spiritual understanding."

"However advanced a man may be in the spiritual life, so long as he is in the flesh he cannot attain to the full discernment of the spirit" (p. 213).

The book is one which deserves to be read with open mind which can see that transcendent verities do really transcend verbal expression and, in so far as they are expressible at all, must use words metaphorically.

S. De B.

CHRISTIANITY AS A NEW RELIGION

By Dr. Percy Dearmer. Lindsay Press. 1s.

That a Canon of Westminster should give the Essex Hall lecture in 1935 indicates that, to some Churchmen at least, Unitarians are not outside the pale. The Liverpool Controversy left a bad impression, and this will do something to remove it.

Dr. Dearmer's liberal views on Jesus and Christianity are very welcome. He keeps the living soul, but discards with a free hand the uncalled-for trappings of the theologians all through the ages, and his lecture might have been well entitled "Back to Jesus." He agrees with a modern scientist, Prof. Millekan, who says, "The amazing insight of Jesus is revealed by the fact that he kept himself free from creedal statements, particularly statements that reflected man's knowledge, or ignorance, of the Universe that was characteristic of the times." It is the Spirit of Jesus Christ working through the ages that we must count upon in the future, and what does not reflect that Spirit as revealed in the words attributed to him, we must count as of lesser or little value. Dr. Dearmer postulated the message of the Master as based on the idea of the Kingdom of Heaven—here and now. The Fatherhood of God. The Brotherhood of Man and Eternal Life. On all these both Unitarians and Spiritualists will feel themselves at home with the general body of Christians and with men and women of other religions.

B. McK.

THE FUTURE LIFE

By Dr. F. A. M. Spencer. Hamish Hamilton, Ltd., 7s. 6d. net.

It is a commonplace of modern Spiritualism that there is a conflict between the conception of the survival of the spirit in a continuous future life and the idea, so familiar in religious teaching, of a "resur-

rection " in the far distant future. With that idea have often been combined views about a period of unconsciousness intervening between death and resurrection or even an actual resuscitation of the physical body. It is true that popular eschatology of this kind is not the official teaching of the Church of England but it became exceedingly common among many bodies of Protestants and "proof" texts of Scripture had frequently been quoted in its favour. Many a spiritualist who has learned the truth about survival would no doubt look upon it as characteristic Christian doctrine and would be surprised to learn that from very early times there have often been denials of the physical resuscitation theory, and that the teaching about an unconscious period before a future resurrection has only been that of a minority of Christians. Yet even when these excrescences are cleared away there remains the constant belief of Christians in what is called in the so-called Apostles creed "the resurrection of the body" together with some great circumstantial change in the far future connected with a new manifestation of Christ Himself. For if the Nicene Creed speaks of "the life of the world to come" instead of "the resurrection of the body" it also says of Christ that "he shall come again with glory to judge both the quick and the dead." And the Scriptures contain many passages that can be quoted in support of this traditional eschatology or teaching about some future "end" of the present order. Not only so, but an immense amount of prophetic and visionary matter, highly difficult to interpret, grew up around the conception particularly among the Jews just before and just after the time of Christ. Yet side by side with all this there is equally clear teaching in Scripture about the comparatively simple and direct fact of spirit survival, rightly claimed as proved by modern psychical research. Those who accept this proof have tended to explain these apocalyptic views, as those about a future resurrection are called, on the lines of the dramatisation of that slow process that goes on all the time, and as a mode of thought specially connected with the time of Christ.

Now the great importance of Dr. Spencer's book is that in it he faces this difficult question and provides a workable synthesis of apparently opposing theories. A certain amount of what he says is not new and is well known to instructed theologians, but he has done so much fresh work that he can be rightly said to have broken new ground, and in the judgment of the present writer his book is of the very first importance.

The real value of Dr. Spencer's book lies in his fearless facing of all the facts. Unlike many theologians who have the advantage of really knowing the beliefs of past ages, which often contain matter of vital importance from the psychic point of view, however little this is realised either in the Church or in Spiritualism, Dr. Spencer is familiar with the psychic evidences, and he recounts relevant parts of them and treats them as worthy of credence. We are not therefore reading an apology for a point of view which seeks to justify some other view as against Spiritualism. What Dr. Spencer does is to suggest that the other teaching about a future resurrection refers to something

else in addition. Put as he puts it, with extraordinary sanity and caution, there seems every reason why his theory should be welcomed as suggesting an explanation of what has long been a difficulty to many thoughtful minds.

Dr. Spencer recounts the evidence adduced by the best modern scholarship for the views held by the Jews and other nations concerned regarding a future life. He examines the teaching of Christ and His apostles and the views of the early Church. And he concludes that there are two streams of thought, complementary and not contradictory, though somewhat entangled in the early days of Judaism. Of these two streams the one teaches the continuity and survival of the individual and the other a coming end or consummation of the evolutionary process here in this sphere which will result in its spiritualising through the breakdown of the barrier which divides us for the most part now from the next world.

Dr. Spencer traces two beliefs in Jewish and Christian history: the one concerns the individual and is that familiar in the ordinary direct contacts of Spiritualism, while the other concerns the race and the far distant future. These beliefs have been held with many variations and possible distortions and misunderstandings but both have been there. In this book the future evolutionary process, so difficult to understand—and naturally difficult—is related as that which took place in connection with the resurrection body of Christ. What happened to the earthly body at the first Easter has long been a difficulty. Christian modernists of a very moderate type who accept the reality of the appearances of the surviving spirit of the risen Christ frequently deny the "empty tomb." They would point out that even if the body remained and saw corruption, that would not take from the reality of the powerful and evidential spirit appearances that lie at the root of Christian belief. We are not speaking here of the more extreme type of modernist who is afraid to accept this and who takes refuge in talk about the conviction the disciples possessed that Christ was still with them. There is a school of thought which holds that the tomb was really empty because the body was dematerialised—hence the undisturbed grave clothes so circumstantially described. Dr. Spencer agrees with those (including some convinced spiritualists) who hold that our Lord was able not merely to dematerialise the physical body, but to transmute or spiritualise it so that it could function at will either upon the earth plane or upon the spirit plane. This view, by the way, receives support from the strange and startling statement about the re-assumption of the physical body in "The Great Days of Ephesus." As in the head so in the members argues Dr. Spencer, now as regards the spirit, but not yet as regards the body, for the evolutionary process has not yet taken place. And in order that it may take man's co-operation with Christ and obedience to His laws is necessary.

This is, as nearly as it can be briefly and accurately expressed, what we understand Dr. Spencer's views to be. We are bound to say that he does not express himself very clearly at times, and his book

takes a lot of hard reading. It is peculiarly valuable as showing that a convinced spiritualist need not think his belief commits him to opposing the life-long teaching of Christendom about some great future spiritual movement or uprising long known as the resurrection, however hard it may be to express such an idea in human language, and however distorted some presentments of it may have become. The book will provide a much needed warning to Christians who are disposed to ignore or reject the psychical research of to-day which so cautious a student as Dr. Spencer thinks worthy of consideration as well as to the spiritualist who so frequently lacks the technical theological training which would enable him to recognise the possible values enshrined in what he is too apt to discuss as mere dogma.

PAUL BRUNTON. A PERSONAL SKETCH

By W. S. Hendry.

A Search in Secret India, 15s., and *The Secret Path* by Paul Brunton. Rider. 5s.

Many years ago at a Christo-Theosophical meeting addressed by Rabindranath Tagore, I asked the Eastern Sage if a Western could learn Yoga without a Master. His reply was: "Yoga is a science, science requires a master. I know of none in London and very few in India." "But," I persisted, "in Patanjali's Aphorisms, definite instructions are given, by following which the condition of 'Union' is said to be attainable." His answer was the same; "Yoga was a science requiring a master, and no master was available for Londoners." That reply came vividly back to me as I read Paul Brunton's *A Search in Secret India*, and his triumphant finding of the Maharishee in whose presence the prison doors of his own soul were opened and union with his real self effected.

Shortly after reading that book, I was called to the telephone: "Dr. M. speaking. Look here, Hendry, you must read a wonderful book called *A Search in Secret India*." "I have just read it." "Would you like to meet the author?" And so it came about that I met Paul Brunton. There was no questioning on my part. Soon I was amusedly aware that here was a man to whom, after a few minutes' acquaintance, I was telling in the most natural way the deepest experience of my own life, and he was scarcely saying a word. And yet it was a more satisfying interview than if the popular writer had made any attempt to instruct us. Before parting, the doctor and I got him to promise that he would again meet us for a definite purpose. We were both Scotch, and knew from our own great countryman that speech was only silver, and that we had all had more than enough of it. As Paul Brunton had sat in silence at the feet of his Indian Sage, let us sit in the Silence with him. The appointed day came. He was late. On the eve of his departure for Egypt things were nearly—but not quite—in the saddle with him. "I am pleased to be able to keep my promise, although I have had to miss my lunch to do so," he said quietly, as he seated him-

self Buddha-wise on the doctor's divan. Bidding us relax, breathe easily and simply, ask our real selves to reveal themselves to us, he closed his eyes. So there we sat, trying more or less unsuccessfully to detach our attention from our too solid fleshly selves which had for well-nigh three score years and ten succeeded in getting taken at their own estimation by us. It was a difficult time this waiting—for me at least. Suddenly the tension was relieved when from the lips of our gentle-spoken friend came the loud sonorous and musical utterance of a well-known six-syllabled mantra. To me it sounded as if a lone watcher on a mountain-top were summoning the Company of the Gods. Then Silence for a space wherein we seemed to enjoy all the time there was, there being nothing whatever to hurry for or to worry about. Then again the mantra in a tone curiously reverent yet commanding. As if the Company had appeared in mid-heaven and were now being directed earthwards to London town. After a third pause, a silence this time as if we three were literally at that centre where eternal peace reigned undisturbed, our friend's voice once again rang out the words of power. This time in quiet familiar accents as if he were introducing his two new acquaintances to the Deva host.

The Secret Path, published by Rider & Sons, is Paul Brunton's attempt to "return the gift" which has come to himself. The light only began to come to him when he was sent by his Indian Teacher to find himself, and not to waste time and strength in trying to understand anything until he had acquired that indispensable acquaintance. The story of how he found himself—or how his real self found him—is told and should be read in his *A Search in Secret India*. In his new book he tries to make the mystic way so plain and alluring that all the obstructions of the other selves of ourselves will not prevent us from making the simple experiment he so lucidly expounds. To try to explain the method here would be a disservice to the reader. He might think it too simple to accomplish any serious purpose. Or again he might make the preliminary attempt at controlling his thoughts and finding as Arjuna did, that "Methinks it is easier to control the fierce winds than to control one's thoughts," give up the effort in despair. By reading and re-reading the book, while carrying out the daily practice, a certain degree of stillness of the mind takes place which must make successful "tuning in" to the Overself a far easier task than it otherwise would be without a competent guide. It is just for ordinary folk that the book is written. Everything that can be told is lucidly explained: the rest—the unintelligible part—will be understood by each one as we become our Self.

The value of this method is that there is likely to be no sudden opening of the Gates, no pouring of new wine into old wine-skins. "The prisoned soul and all its gems" is intact and undefiled in each one of us and but awaits its appointed hour. "Resolve to be thyself," said Matthew Arnold, "and know that he who finds himself loses his misery." Once you have made the great resolve, it would be hard to find a more reliable guide-book than this.

W. S. HENDRY.

THE BOOK OF GERONTIUS

(A Roman Judge who died in the eruption of Vesuvius)

By George Nash. (Rider & Co. 7s. 6d.)

This book claims to be an automatic script given to a Cornish Circle by a being alleged to have lived on earth as a Roman Judge and killed in an eruption of Vesuvius. Dr. Ellis Powell had promised to write a foreword and this fact gives a value to the script and enhances its credibility.

But as the writer can give no proof or evidence of the reliability of his description of the life after death nor of the accuracy of his scientific knowledge, it is impossible for the mere reviewer to pronounce judgment on many of the facts alluded to.

In some respects the book is reminiscent of the book of Ezekiel, in others the Revelation of St. John. Intimate descriptions are given of the Planetary Spheres and the chapters on "Lands afar" are very similar to the visions of William Blake and of Swedenborg.

The chapters on the Planetary Spheres beyond our world are rich in poetic imagery though the names of the Spheres are impossible to express in earthly language—for instance they are thus named: "Bzuliziais" is an all blue planet, sea, mountains, birds, beasts and inhabitants and flowers of every shade of blue. The "Xronxsrytsti" contain the "Iron" Race and is a realm of metallic substances of such power that it has entered into the fabric of the inhabitants causing them to develop enormous weight and slowness of movement. In "Zilz-shiykiz" is a race of fairy-like beings ethereal and opposite in every way to the last named planet. "Zellozh rabzhax" or the Realm of Yellows, is the home of an amphibian race. Besides these there is a wonderful Crimson Realm ablaze with colour, the home of the ancient Zoroastrians who worshipped Fire and Light. The Amethyst Realm is the abode of thinkers and their life is one of contemplation. In thought they resemble the Greeks and embody the actual ideals and principles of Socrates and Plato. They are probably the highest in spiritual development of any of the planetary spheres. There is also a Realm of Beatific Vision and lastly one of Perfected Rapture.

As a salutary contrast, a vivid description is given of the "Limbo" where spirits are imprisoned until they emerge repentant and recreated and is said to be the region Christ visited after his crucifixion. A concrete example is given of the fate of the Emperor Nero which is traced from his abysmal downfall to a gradual ascent into realms of Light and Wisdom. The Purgatory of the Roman Church is recalled in many of the stages of the process but the work of regeneration is not attributed to the purchase of masses for the dead as with the Latin Church, but entirely the outcome of individual awakening and true penitence.

The prophecies of future scientific progress in our world are encouraging, and we are led to hope that before long our wireless achievements will be outdistanced by a universal capacity for "tapping the

ether " and our cumbrous " sets " with their microphones and amplifiers will be discarded as superfluous.

On the whole the communication contained in this small volume is one of extreme loftiness of purpose combined with a powerfully imaginative style and if much of it has been given elsewhere in different language, it is encouraging and uplifting to have so exquisite and perfect an existence held out to us as our future goal, and while the actual orthodox Christian dogmas are not mentioned, the atmosphere is broadly Christian with a strong leaning to Theosophy and Rosicrucianism.

E. M. J.

THE UNFOLDING UNIVERSE

By J. Arthur Findlay. Rider & Co. 7s. 6d.

It is quite impossible in the space of a short review to deal adequately with this important contribution to our literature. Those who have read "On the Edge of the Etheric" and "The Rock of Truth" will be prepared for the author's attack, and in the opinion of many, justifiable attack, on Orthodoxy. That this part of his book will displease many there can be no doubt; but where truth hurts, there is it most needed. He ruthlessly exposes the fallacious reasoning of those timid critics who consider his methods likely to prevent Christian people from becoming Spiritualists and rightly says that Christian people will only become Spiritualists if they think.

We read (p. 380) "The time must come when the sermon (delivered from Christian pulpits) will not violate our reason and intelligence. The shallowness of most present-day discourses, the absence of reason, strikes the average educated man so much that he seldom, if ever, attends church." How many of us have ceased to attend for these very reasons!

After clearing the ground in the first part of the book the author prepares to rear a worthy structure. The constructive chapters will be appreciated by all thoughtful people. He visualises in these chapters the Church of the Future, and those responsible for the organisation of Spiritualist Churches will find herein much that they can inaugurate in the Present. The church building, he considers, will become an intellectual centre where all can congregate for their mutual mental development, and preachers will deal with science, philosophy and history, drawing lessons from the mistakes of the past. Every opportunity must be seized to raise the level of intelligence of those who speak from Spiritualist platforms. Mind culture must be given a prominent place in life and one of the functions of the future church will be, he thinks, to encourage this.

The author emphasizes the importance of the medium and points out that the strength of Spiritualism lies in the thousands of Home Circles where mediums are being developed under the most suitable conditions. The Rescue Circle has a place in his scheme and the training of children is not forgotten. "The child of the future" he says,

"will be taught in a simple way about the deeper problems of life, and not have his mind poisoned by superstition."

The attitude Spiritualists should adopt towards War, Slums, Vivisection, Capital Punishment and many other problems is ably set forth. Throughout the book he stresses the fact that Mind is All. "Until" he says, "each one of us can rise mentally to the high level of thought which will enable us always to put Mind first, and all else last, the Universe will never be understood."

The chapter deserving special notice is the one entitled "The Greater World." From the information the author has received from his communicators, he relates conditions there to conditions here, showing how similar laws produce the same causes and effects as they do here. Particular attention is given to the subject of light and colour in the Etheric World.

This book requires careful study and thought, and cannot be grasped by a superficial reading; but the conclusion that one must form after its study is that the author has broken another link in the chain that has bound Man for centuries.

S. O. C.

MY ADVENTURE INTO SPIRITUALISM

By Rev. E. Lee Howard, D.D. Macmillan Co. (N.Y.) 8s. 6d.

In these adventures the author, a Congregational minister, relates how, after years of doubt and intellectual dissent, he was compelled to abandon some of the tenets he had been taught; how he became convinced of the truth of spirit communication; and how his new knowledge affected him. In the course of his investigations he met many people well-known in America including some sensitives whose good work is known on this side of the Atlantic. With these latter and with others less well-known he had many interesting psychic experiences which he relates in a very pleasing manner.

Regarding the conviction obtained by studying psychic phenomena he says, "It fills me with profound happiness to give this testimony." The author has made an excellent beginning and if he continues his investigations he will perhaps modify his present opinion that "The gifts of mediumship cannot be kept spiritual and trustworthy outside the Christian Churches."

S. O. C.

MY ARGOSY AND OTHER POEMS

By Alexander F. Jenkins. (The Stratford Company. Boston. Mass.)

This book of short poems has been written and given to the world, by the Author in memory of his wife,—his inseparable companion.

The first and longest poem describes his early struggles, when, owing to reverses in his family, he migrated to America, and the lessons learnt thereby. Of these he says,—

" . . . Not for a kingdom
 Would I leave these lessons out.
 They are the best, the best part of me,
 The lessons are my very self."

It is a little book which can be picked up at any time, and from which much may be learnt of the Philosophy of Life.

AN OUTLINE OF MODERN OCCULTISM

By Cyril Scott. (Routledge, 7/6 net).

Readers who are acquainted with "The Initiate" and its sequels and who may have wondered as to the anonymous author, will now learn what has been an open secret for some time, that the writer is Mr. Cyril Scott of musical fame, who has now given us another useful book.

Mr. Scott writes as an occultist with a fairly wide approach to many cognate lines of thought and it is pleasant to find in this volume a kind liberality towards other views, instead of the exasperating 'we know all' attitude of many writers on occultism. The charity 'that never faileth' is not misplaced, for the reader is attracted by generosity of treatment, recommends the book to others, and gives due weight to matters on which he and the author may not quite agree.

Whether Occultists, Theosophists, or Spiritualists, all are studying the growth of the soul, and we can afford to help each other in an acknowledged difficult path.

Reincarnation is discussed in a reasonable way, in the new work, and the writer argues that souls of a certain maturity have a certain say as to the manner in which they shall be reborn, while immature souls share the fate of all young things in that they must submit to guidance on the matter.

"Evolution is not a matter of caprice but law," and for the author, man's evolution implies many births in physical bodies. The arguments he uses on behalf of this are usefully put for those who may have to discuss the subject.

The chapter on "The Occult Significance of Spiritualism" will attract our own readers. Postulating the existence of 'Masters' using physical bodies and delegated to oversee different lines of human development significant to the whole scheme of evolution, he claims that it is known that the one who has guided the development of psychic faculties and the growth of spiritualism as a world movement, was in one of his previous incarnations, St. Paul—and is at present occupying a Cretan body. "In spite of its enemies," it is held that, "Spiritualism is destined to become a popular religion," though it is considered a fallacy to believe that spirits on a higher plane can communicate accurately through a medium. To do so, according to Mr. Scott, implies more careful mediumistic training than is usually found in spiritualism, but we can think of a number, some among us to-day, who have been and are the channels for such higher communications,

and there is no reason why the few may not one day be the many. Indeed the 'Master' is said to be working to this end. "Spiritualism" says the author "has brought solace to many thousands of people, and the day is not far hence when much valuable knowledge will be imparted from the higher planes through spiritualistic methods."

Chapters on Christian Science and Mental Therapeutics, on Theosophy and its significance, on new methods of healing, and on science, all in their relation to occultism are discussed as well as guidance given on methods of attainment for those who desire it. Many will differ from the author on the reality and potency of the Masters in all these spheres of activity—they can only be considered proved to those who have met them either in the physical plane or by clairvoyant or intuitional knowledge, and like re-incarnation those who have not had this proof must continue to keep an open mind.

I can recommend the book as holding the interest of the reader, and covering a wide range of useful knowledge.

B. McK.

RELIGION AND THE WORLD DREAM

By the Rev. Raymond C. Knox; chaplain to Columbia University.
Skeffingtons, 3/6.

This little book of 150 pages is an excellent summary of what "Religion" should mean to all of us. The author scarcely speaks of creed at all, nor does he (I think) mention "Christianity," though he has much to say on the "standard of Christ"; and he shows most convincingly that this standard is the only possible solution to world-problems. I extract from p. 147 the following passage, which fairly sums up his argument:

"With the utmost wisdom and fearlessness it can command, religion must give to the nations as well as to individuals and to the society within each nation, the vision of the new social order of the Kingdom of God. Without any form of political dictation, and equally without political subserviency, it must uphold moral values and principles as above the State. And it must present the aim of the Kingdom to create a world society in which men everywhere shall realise the fulness of life as the unifying purpose which the nations are to serve" . . . "The grossly inconsistent, humiliating spectacle of 'blessing the arms of all belligerents' teaches a lesson which the adherents of religion must never forget."

At the present time when religion is divorced from national morality and has ceased to control commercial gambling—that poison of modern life—if all the clergy would speak with the same devotion to principles, there would soon be an end to all religious dissensions, and we might look for real peace in the world.

S. De B.

RECOLLECTIONS OF A GEOGRAPHER

By E. A. Reeves. (Seeley Service Ltd., 8/6 net.)

Sir Francis Younghusband in a brief introduction to this volume says, "The book is delightful reading and is good to have on record." We agree it is good to have such a slice of exploratory history of the world as Mr. Reeves is able to give us from his fifty years association as Map Curator to the Royal Geographical Society. The world has been captured for mankind in that half century and as our author recalls one and another of the names and achievements of famous explorers, Peary, Shackleton, Scott, and countless others who have interviewed him before and after their great exploits, and whom he helped out of his great knowledge, we are caught up again in the thought of the undying courage and resoluteness which distinguishes man from the rest of creation.

Among the explorers who came Mr. Reeves' way was Col. Fawcett, for whose brilliant achievements, so untimely ended, he had the greatest admiration. He remembers the interesting things he told him of his psychic experiences in India and elsewhere, and though they made no great impression at the time they come back to him with freshness, since Mr. Reeves later became a student of such subjects. There is not much of the atheist left in explorers who have faced great dangers and he recalls Shackleton's story of the consciousness of all his party of a "fourth person" who accompanied them in safety in a particularly hazardous enterprise.

A chapter on Mr. Reeves' own psychic experiences and the debt he owes to Spiritualism is very welcome in such a book which will reach many outside readers. Some psychic activity there must always have been in his wife or himself, for in their early married life in two different homes, unexplained knockings and bell ringings persisted. He also had at times curious previsions of events in the shape of clairvoyant pictures which corroborated events, and on two occasions he saw 'ghosts' as real to him as living persons, who disappeared before his eyes. His direct investigation began only in 1931 as a call from his friends on the other side, given first of all to his sisters through a medium, and verified by his own contacts; he pays tribute to the good offices of the M.S.A., to Mrs. Estelle Roberts, Thomas Wyatt, Glover Botham, and others for the excellent evidence he obtained which satisfied both his heart and mind. A friend and pupil of his own once received a message from Mrs. Roberts in good Egyptian Arabic which the medium could not know. His recommendation to enquirers, which we would heartily endorse, is first of all to take advice and assistance from some Psychic or Spiritualist institution of standing and repute, and he will be rewarded as he has been.

B. McK.

OPEN THE DOOR

By Wilfred Brandon. Transcribed by Edith Ellis, with an Introduction by Claude Bragdon. (New York. A.A. Knopf. 1934, 8/6).

This is an 'automatically' written book, and the author, Wilfred

Brandon, (deceased), is a man who claims to remember three previous incarnations as a soldier in 1132, 1372, and 1647, (of which he gives no detail) prior to his last life in 1762.

The book is devoted to the cause of Peace on Earth, and purports to give a dispassionate account of life on the Other Side of death. He starts with the now generally-received idea of the human being as triune—body, soul, and spirit—the soul being the etheric body which stands between the spirit and the material body as the channel of Life. The intention of the book is to induce mankind to realise the rigid Law of Spiritual Consequence which none can escape. He says: "We move and live in a world of sense, but the higher self resides in the spirit enfolded in its etheric shell." (p. 4).

Speaking of scientific inventions, he says:

"The pride that followed upon these inventions soon obsessed those who were in the seats of government. Rewards were offered to those whose minds could conceive the most devilish methods of making war. The result is known to all in the World War . . . You are not fools. You are within a short distance of the two extremes—annihilation or illumination. With your technique of radio-activity, if you will spend the time and money in seeking to reach us, that you now expend in developing the latest thing in poison-gas, you will soon give us a device for communicating with you, The Millennial Age could then be in sight." (p. 190).

There is, however, among very much in which most communicators agree, an observation which is very startling, and likely to divert attention from the main theme as much as did Raymond Lodge's celebrated cigar. It is that "We are lacking three of the senses—touch, taste and smell." (p. 5). This is at issue with much that others have said or implied. It would seem that if the 'etheric' body is the foundation of the material body, it also must be cellular, and this implies that all the senses are sublimated and more acute than on earth. Various phenomena of scents, flowers touched and the like seem to contradict the statement. It would be worth while to refer it to individual guides. I did so and this is the reply:

"I have all my senses. I believe some senses leave us or are in abeyance for a time. I doubt if he actually does remember; he has probably read much and has a vivid imagination and likes to feel so. He is probably thinking just as far as he has mentally explored. You need not be worried—it is in the mind of the medium that mistakes are made; not in what actually gets through. We have all our senses intensified; we are more alive here—he has got it wrong."

Anyhow, right or wrong, this should not divert attention from the main theme, which is certainly true. It is a pity that these divergences should occur, but perhaps they only draw attention to the fact that the communicating spirit projects the *idea*, and the medium clothes it in language from her own subconscious.

S. De B.

F

THE EXTENSION OF CONSCIOUSNESS

By C. W. Olliver, B.A., B.Sc., E.S.E. (Paris). Rider & Co., 15/- net.

This "Introduction to the study of Metapsychology" is a book on the same lines as M. René Sudre's volume on the same subject, which was reviewed in our issue of July, 1926. It takes the same ground that Spiritualism is unnecessary, and refers all phenomena to the human subject.

This has been replied to by Signor Bozzano in his book *Animism and Spiritism* (Stockwell & Co., 29 Ludgate Hill, E.C.4., 5/-) at length and very ably and may be summed up in one sentence:

"Animism and Spiritism are a double aspect of a single cause, which is the human spirit in its dual phase of incarnate and discarnate existence." We shall therefore not repeat the arguments there put forward. With one remark of the present author we cordially agree: He says that the title of Professor Richet's work *A Treatise on Metapsychology* was weakly translated into English as *Thirty Years of Psychical Research*. As the translator of that excellent work, I may say that this latter title was forced on me by the publishers, submitted to Professor Richet, and passed by him under protest.

In a certain sense the more extended consciousness is what we all hope for—the consciousness which is aware of the secret of life, the development of the universe, and the future of mankind.

If there were a regular and progressive improvement, if sons had invariably a higher morality, keener intelligence, better manners, and more beautiful forms than their fathers, we might see the operation of that Evolution we so freely talk of and so very little understand. One advantage they have over their fathers—that thanks to the many mechanical inventions in daily use, they have begun to realise that every effect has a definite and specific cause which is within human control.

This book attempts to apply this to Metapsychology.

"Extension of consciousness is the only true means of extending our knowledge and power, a purpose no tool or mechanism can ever achieve. The true object of life, of evolution, has always been the extension of consciousness. It is the very force behind evolution, it is at once a purpose and an object . . . Every man makes his own eyes: indeed the embryologists have actually caught him doing it. But what about the very evident purpose that prompted him to do it?" (p. 266).

What then is this extension, and how are we to secure it? Our author would seem to imply that it is by developing Richet's sixth sense—Cryptesthesia.

That Cryptesthesia exists we have no sort of doubt. It is summed up in Bozzano's phrase which we have quoted above. But it does not cover the whole ground. Mr. Olliver says: (p. 208).

"The spiritualist doctrine explains the facts of metapsychology by assuming that the phenomena are not under human control, but are produced through the intermediary of mediums or others, by

spirits, or more exactly by the spirits of the dead. In other words, the doctrine is that of the Survival of Human Personality after death. I am personally very averse to this doctrine, not because I think it is necessarily wrong, but because it is based on emotional and not on scientific considerations."

This is where we join issue with him. Spiritualistic inferences (not doctrine) are based on facts of much wider extent than cryptesthesia, and Spiritualists do not refer *all* metapsychological facts to spirits, but only such as Animistic theories do not cover.

S. De B.

LIFE BEYOND DEATH

By Mrinal Kanti Ghosh. (S. K. Ghosh, Calcutta.)

A book from the East on spiritualism is welcome and especially such an interesting record as this which is drawn from the "Family Reminiscences" of the Ghosh family, an intelligent Hindu group, which as early as 1861 commenced to inquire into the stories of strange happenings which reached them from U.S.A. Convinced themselves, others soon heard, sought, and also found. Many persons with potential mediumistic faculties were discovered and developed into good mediums for home circles.

The gifts, the teaching and answers to questions regarding the Other World followed the lines of those received in the West, and both mental and physical phenomena were freely experienced. Ob-session cases and their relief, healing cures, poltergeist, haunted houses, were all the subject of investigation, and many well-known Hindus, including some famous Yogis, assisted in the inquiries.

This is a lengthy book and space cannot be given to details, but it is interesting to find that in the land where the idea of Reincarnation is freely accepted there is a considerable body of differing opinion. It is said that rebirth on the earth is not clearly mentioned in the Vedas, the sacred scriptures, that the theory is of Buddhistic origin and appeared late in the Hindu scriptures, and even then applies only to those who have sadly misused their lives on earth. That there are progressive lives in spirit spheres, new opportunities for growth as the soul needs these, without retaking an earthly body, and so being separated from those one loves, seems to be the acceptable idea and coincides with views held by many Western spiritualists.

For those who wish to get a large idea of the scope and influence of spiritualism in India, I can recommend this interesting and well produced volume.

B. McK.

REPORT OF THE EXECUTIVE COUNCIL

OF THE

BRITISH COLLEGE OF PSYCHIC SCIENCE, Ltd.

(LIMITED BY GUARANTEE)

FOR THE YEAR ENDING JUNE 30th, 1935

The Council present the Annual Report and Accounts for the year ending June 30th, 1935.

From the Accounts it will be seen that the aim of meeting expenses out of income has not been achieved. This disappointing loss is due this year to three commitments of the College, viz: (1) Loss on "Psychic Science"; (2) Payments to mediums during illness and whilst on vacation; and (3) Expensive structural repairs, including the rebuilding of a chimney and part of the rear wall. The price of "Psychic Science" was tentatively reduced in April from 2/6 to 1/-, without any alteration in the size and character of the journal, in the hope of securing increasing numbers of subscribers and thus reducing the loss on the publication.

It would be gratifying if the deficit for the year could be wiped out by voluntary subscriptions, as, without a recurrence of the above demands and responsibilities, it is confidently expected that the College would be in the happy position of meeting all expenses out of income. Any members who desire to promote the welfare of the College are heartily invited to send a contribution towards the reduction of the debt.

The membership at 30th June, 1935, stood at 584, an increase of 55 on the previous year. 121 new members have been elected during the year, and 70 names have been removed from the Register because of death, resignation, or, in some instances, non-payment of subscription.

The Leicester Society for Psychical Research became affiliated to the College in April.

167 members and friends were present at the Tenth Annual Dinner held at the Café Royal on May 8th, which was again a very happy and successful function. Medical men were the special guests on this occasion, and the speakers included Mr. Justice Atkinson, Dr. Maxwell Telling, of Leeds, and Dr. Dudley d'Auvergne Wright.

The following members of the Council retire by rotation, and, being eligible, offer themselves for re-election:

Mrs. DEVENISH; Dr. COULTHARD; Miss TOM-GALLON.

The College suffered a grievous loss in February in the passing of the Honorary Principal, Mrs. Champion de Crespigny, who for five years had devoted her whole time and interest to the cause of Psychic Science at the College and elsewhere. Mrs. Hewat McKenzie, co-Founder of the College, generously stepped into the breach and temporarily assumed the duties of Honorary Principal until someone is found to undertake the position permanently.

The work of the College has remained active throughout the year, despite many difficulties, and the high quality of instruction and demonstration has been maintained. The attention of members is drawn to the very full Autumn programme which has been prepared. There is, however, a need for good sensitives for physical manifestations.

Very helpful voluntary work has been given in the Library by two members whose time is now occupied in other directions. To these two ladies our hearty thanks are accorded, and the Secretary will be glad to hear from any member who is free on regular days to assist in the Library or Office.

On behalf of the Council,

BARBARA MCKENZIE, *Hon. Principal.*

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The thanks of the College are due to DR. LINDSAY JOHNSON, MRS. MCKENZIE and Mrs. LENG WARD for kind gifts of books to the Library.



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